TATTVA BODHAḤ

of

ŚRĪ ĀDI ŚAṄKARĀCĀRYA

Commentary

by

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TRANSLITERATION AND PRONUNCIATION GUIDE

ॐ	oṁ	home	ॐ	oṁ	Rome
अ	a	fun	ट	ta	touch
आ	ā	car	ठ	ṭha	ant-hill
इ	i	pin	ड	ḍa	duck
ई	ī	feet	ढ	ḍha	godhood
उ	u	put	ण	ṇa	thunder
ऊ	ū	pool	त	ta	(close to) think
ऋ	r	rig	थ	tha	(close to) pathetic
ॠ	ṝ	(long r)	द	da	(close to) father
लृ	l	*	ध	dha	(close to) breathe hard
ए	e	play	न	na	numb
ऐ	ai	high	प	pa	purse
ओ	o	over	फ	pha	sapphire
औ	au	cow	ब	ba	but
अ	aṁ	**	भ	bha	abhor
अ	aḥ	***	म	ma	mother
क	ka	kind	य	ya	young
ख	kha	blockhead	र	ra	run
ग	ga	gate	ल	la	luck
घ	gha	log-hut	व	va	virtue
ङ	ṅa	sing	श	śa	shove
च	ca	chunk	ष	sa	bushel
छ	cha	match	स	sa	sir
ज	ja	jug	ह	ha	house
झ	jha	hedgehog	ळ	(Note 1)	(close to) world
ञ	ña	bunch	क्ष	kṣa	worksheet
त्र	tra	three	ज्ञ	jña	*
ऽ	'	unpronounced अ (a)	ऽऽ	"	Unpronounced आ (ā)

Note 1 "l" itself is sometimes used

** Nasalisation of the preceding vowel

* No English Equivalent

*** Aspiration of preceding vowel

Introduction

Vedānta begins with the question–what is the goal of human life? Each one seems to have an apparently different goal One wants to become a doctor, another an actor, and yet another an Olympic gold medallist And almost all of us want to become rich If asked, "Why do you want to become a doctor or an actor? Why do you want money or fame?" the final answer is, "To become happy" So, in and through all our pursuits we desire happiness alone This is the common goal of all living beings We think happiness is in 'this' or 'that' object and so we make the object our goal

When did this desire for happiness begin in us? We find that we are born with it. The search for happiness presupposes an existing state of dissatisfaction or sorrow Is it not strange that all human beings have been searching from beginningless time, from morning to night, from birth to death, life after life for happiness and yet do not seem to have found it? Could we not give up this desire to remain in sorrow? That too is not possible We cannot be happy being unhappy!

Let us enquire–what is the nature of the happiness we seek? Do we want to be happy today, tomorrow or next year? No. We want to be happy every moment, starting from now, and for ever after Hence all fairy tales end with the sentence 'And they lived happily ever after' We seek eternal happiness If we experience some happiness in place/object/situation/person 'A' and some more in 'B', then we seek 'B' because we want the maximum happiness possible In fact, we want unlimited infinite happiness

Presently, we seek to change the following in order to gain happiness, but do we find it?

a) Place–We undergo lots of travails in travel to reach a holiday resort When the novelty of the place wears out, we return.
b) Time–We always wait for better times to come
c) Objects–We change our cars, houses, TVs etc with regularity, hoping that the new model would give us greater joy or lesser trouble
d) Circumstances/Status–The bachelor wants to get married, the married one divorces and yet another becomes a renunciate in order to become happy. We change jobs in search of job satisfaction to often find that we have jumped from the frying pan into the fire.
e) People–We make and break human relations We fire the maid in order to make the mother happy, and leave her in order to keep the wife smiling!
f) Body–We have evolved over innumerable lives from the unicellular to the human just to be happy But even in this life, many contemplate suicide, ie change the body, to get rid of sorrow

So, just by changing the above, our desire for happiness does not end It would only end when we gain eternal infinite Bliss Where is this happiness that we seek? Are we looking for it in the wrong place?

There are two aspects to life–'I' the experiencer, the subject and the world of objects, emotions and thoughts Now let us ascertain if happiness is the nature of the subject or the objects One cannot say that there is nothing called happiness since we all experience it, however fleetingly Sweetness is the nature of sugar, hence every particle of it is sweet Irrespective of the time,

place, circumstances and the person who eats it, it tastes sweet If eaten for the fiftieth time, it would still taste sweet. Similarly, if happiness were the nature of the objects of the world, irrespective of the one who experiences them, when or where or however frequently, they would give us joy For example, chocolates seem to give joy to many But if we were woken up at midnight to eat one, what would be our reaction? The fiftieth bar of chocolate would make us sick of it. This enquiry should be done by each one of us about all the objects of the world If happiness is not the nature of any object, then by the law of the remainder (*pariśeṣa nyāya*), it should be the nature of the subject. Therefore, I am the source of happiness. In fact I am infinite Bliss I am what I seek This is the essence of the *Vedas*, the revelations of the great *ṛṣis*

Let us think further in order to ascertain this fact which may initially seem too far fetched In the deep sleep state, there is no world, yet we experience happiness Therefore, it is wrong to think that objects alone make us happy. Who experiences happiness in deep sleep? I am there to witness the state of sleep and be happy

Everything tends to change or go towards its own inherent nature Eg If a block of ice is placed in room temperature, it begins to melt and continues to do so till it has fully reached its most natural state–water What do we go towards–joy or sorrow? Our own nature is never a burden to us. Is happiness ever considered a burden? We only get weighed down by sorrow, never by happiness. Hence unconditioned objectless happiness is our own true nature.

There are two types of achievements in the world.

a) Gain of the ungained thing (*aprāptasya prāptiḥ*): Assuming I am a pauper and in need of money, I have to

know how to make money and then work hard to gain it Therefore knowledge + action = gain.

b) Gain of the thing already gained (*prāptasya prāptih*) If I were to search for my lost keys and someone points out that they were in my pocket all along, do I have to do anything to gain them? No! They were always with me, but through ignorance I thought I had lost them. On knowing their whereabouts, I "gained" them. Therefore knowledge = gain No action is required

The gain of the Self obviously belongs to the second category The Self is never far from us in terms of time or place Happiness only appears ungained due to the ignorance of the Self It can be gained by Self-knowledge.

For any knowledge to take place, three factors are required

a) The object to be known (*prameya*)
b) The knower of the object (*pramātā*)
c) The means of knowing it (*pramāna*)

The most common means of knowledge are

a) **Direct perception (*pratyaksa pramāṇa*)** It is the knowledge gained through the five sense organs of perception. Eg eyes see colour, form etc
b) **Inference (*anumāna pramāṇa*)** Based on what we perceive and already know, we infer a thing Eg We have experienced that whenever there is fire, there is smoke Therefore on seeing it, we can infer that there is fire
c) **Words (*śabda pramāna*)** We gain knowledge by reading or hearing from people who have directly experienced a thing or heard about it Both inference and word knowledge are based on direct perception

As regards Self-knowledge, the object to be known (*prameya*) is the Self and the knower (*pramātā*) is also the Self What is the means of gaining it? The Self is not available for direct perception, therefore it cannot be inferred or spoken of Then how is Self-knowledge possible? The means for it is the *Vedas*.

The *Vedas* are the discoveries of the laws of nature, the world and the beings living in it and the Ultimate Truth. They are called *apauruseya grantha* (authorless works) as they are not books composed by men at a particular period in history. Like the discovery of the law of gravitation by Newton, the ancient masters received these eternal Truths as revelations in meditation They were later compiled and codified by Veda Vyāsa into the four *Vedas* (*Rg Veda*, *Yajur Veda*, *Sāma Veda*, *Atharvana Veda*).

The main topics of the *Vedas* are·

a) *Dharma*–The laws governing the individual (*jīva*), the world (*jagat*) and the creator (*Īśvara*), their inter-relationship and the laws of *karma* etc. by which man can lead a successful worldly life This part of the *Vedas* is called *Karma Kānda* and *Upāsana Kānda*

b) *Brahman*–The knowledge of the ultimate Truth. It answers the fundamental questions of life–Who am 'I'? What is my goal in life? etc Self-knowledge liberates individuals from the limitations of worldly existence. This portion is called *Jñāna Kānda*, *Upanisad* or *Vedānta*

The three basic texts that a student of *Vedānta* studies from a *Guru* are–the *Upanisads*, *Brahma Sūtras* and the *Bhagavad Gītā* They are called the '*Prasthāna Trayī*'. The new initiates, if they were to begin with these texts right away, would find them

difficult to comprehend and therefore they are first taught introductory texts (*prakarana granthāh*) These books explain the basic concepts of *Vedānta* in simple terms without going into any argumentation of various philosophic thoughts

Tattva Bodhah written by Ādi Śankarācārya is one such *prakarana granthah*. In a simple question-answer style, he has expounded the essence of *Vedāntic* terminology and philosophy. The notes are added to help the seeker

Invocation

An auspicious beginning foretells an auspicious end So *Vedānta* texts begin with an invocatory prayer We invoke the grace of the Lord and the *Guru* without whom no undertaking is possible It is only due to His grace that the writing, speaking, listening or reading of any text is possible and with His grace alone would the text reach its culmination, its ultimate purpose being the realisation of the Truth. Prayer fills the heart with humility, love and strength. It inspires us and opens the doors of our inherent creative potential Śrī Śankarācārya, true to *Vedāntic* tradition starts the text with an invocatory prayer

वासुदेवेन्द्रयोगीन्द्रं नत्वा ज्ञानप्रदं गुरुम्।
मुमुक्षूणां हितार्थाय तत्त्वबोधोऽभिधीयते।।

Vāsudevendrayogīndram natvā jñānapradam gurum |
Mumksūnām hitārthāya tattvabodho 'bhidhīyate ||

वासुदेवेन्द्रयोगीन्द्रम् - *Vāsudevendra* the king amongst *yogis*, नत्वा - having saluted, ज्ञानप्रदम् - the bestower of knowledge, गुरुम् - *Guru* मुमुक्षूणाम् - of the seekers, हितार्थाय - for the benefit, तत्त्वबोधः - *Tattva Bodhah*, अभिधीयते - is expounded

Having saluted Śrī Vāsudevendra, the king of *Yogis*, the *Guru* who is the bestower of knowledge, *Tattva Bodhah* is expounded for the benefit of the seekers

Vāsudevendra The Consciousness pulsating in each of us incarnated as the son of Vasudeva and Devakī, due to the demand of the age

Yogīndra. A *yogi* is one who practises *yoga* (not as in *Astānga Yoga*). The king of *yogis* is the one who has attained *yoga*–union with the Self Also the Lord is the king of all *yogis*

Jñānapradam gurum *Gu* = darkness, *Ru* = remover The *Guru* is one who removes the darkness of ignorance with the light of knowledge *Krsnam vande jagad gurum* Lord Krsna is worshipped as the *Guru* of all, as all knowledge originates from the Lord alone

One of the names of Lord Krsna is Govinda. Śankarācārya's *Guru* was also called Govindapādācārya. So in this verse, along with the Lord, Śankarācārya also salutes his own teacher, the king among *yogis* and the giver of Self-knowledge.

In the spiritual tradition of India, authors of texts followed the convention of proving right at the beginning the validity and purpose of writing a book The book would not be accepted if written without a valid reason In modern school texts, we find the subject and the student group for whom it is meant specified on the cover itself Eg Geography for Standard V In this manner the texts are readily identifiable In the past too, authors used to present the specifications through the *Anubandha Catustaya* which comprises the following

a) ***Adhikarī*** For whom the text is meant

   Tattva Bodhah is meant for the seeker of liberation (*mumuksūnām*) One who wants name, fame, pleasures and power need not waste time reading this text Those who want to free themselves of all limitations and sorrows for all times to come alone are fit for this knowledge

b) ***Visaya*** The subject matter of the text
Tat = 'That' *tva* = 'ness' 'That' without which a thing is not itself or in other words, the essence or reality is called *Tattva* *Bodhah* means knowledge. *Tattva Bodhah* is the knowledge of the Reality, the subject of the text

c) ***Prayojana*** The purpose of the text.
The purpose of *Tattva Bodhah* is liberation Man seeks several means of getting rid of his many sorrows They may be temporarily alleviated, but they never end for good Man wants to be permanently free from sorrow This is possible only though the knowledge of Reality

d) ***Sambandha*** The relation of the text to the purpose and the one it is meant for
By the study of *Tattva Bodhah* and the realisation of the Truth, the seeker of liberation gains liberation It is called *bodhya-bodhaka-sambandha.*

The invocatory verse not only invokes the grace of the Lord and the *Guru* , but also indicates the *Anubandha Catustaya.*

The text begins thus:

साधनचतुष्टयसंपन्नाधिकारिणां मोक्षसाधनभूतं तत्त्वविवेकप्रकारं वक्ष्यामः।

Sādhanacatustaya-sampannādhikārināmmoksasādhanabhūtam
tattva-vivekaprakāram vaksyāmah |

साधनचतुष्टयसपन्नाधिकारिणाम् - for those who are endowed with the four-fold qualifications, मोक्षसाधनभूतम् - the means of liberation, तत्त्वविवेकप्रकारम् - the mode of discrimination, वक्ष्याम - we shall expound

We shall explain to those who are endowed with the four fold qualifications, the mode of discrimination which is the means of liberation

The mode of discrimination: The word *viveka* comes from the verbal root 'vic' meaning to separate Man has the subtle power of discrimination that distinguishes him from other beings In a state of ignorance, he uses it merely to recognise objects and concepts. of the world–comparing, contrasting and categorising them or distinguishing between the conducive and the non-conducive Eg This is good music, the brown shirt is better than the blue one etc. When this same faculty is used for discriminating the Real from the Unreal, it liberates man

The means of liberation: *Avicāra - krto bandhah vicārena nivartate*–all bondage is due to either total lack of thinking, incomplete thinking or wrong thinking It can be removed by right and complete thinking It is said that most problems would not arise if only we paused to think for a moment, but a moment is a long time and thinking is a difficult process! We all think from morning to night, from birth to death But the question is– do we really think? Some thinking happens Uncontrolled, irrelevent, dissociated and distracted thoughts occur at random and then this thinking leads to worry, anger, tension and quarrels

Now, for a change let us think differently–let us think about the fundamental questions of life Who am I? Am I the ever-changing body and the fluctuating mind? What is the goal of my life? Is it merely to eat, drink and be merry? This enquiry is the means to liberate us from all conflicts of life

Endowed with the four-fold qualifications, one may seek to liberate oneself by means of right enquiry But one is unable to conduct it due to one's own inadequacy The mind is not subtle, pure or single-pointed enough to delve deep. One who has the four-fold qualifications is capable of enquiry and realisation, just as one who has completed a Master's Degree in Physics is qualified for attempting a doctorate in that field

The Four-Fold Qualification

साधनचतुष्टयं किम्? नित्यानित्यवस्तुविवेकः।
इहामुत्रार्थफलभोगविरागः। शमादिषट्कसंपत्तिः।
मुमुक्षत्वं चेति।

Sādhanacatustayam kım? Nıtyānıtyavastuvıvekah |
Ihāmutrārthaphalabogavırāgah | *Śamādısatkasampattıh* |
Mumuksutvam cetı |

साधनचतुष्टयम् - four-fold qualıfıcatıons, किम् - what; नित्यानित्यवस्तुविवेकः - dıscrımınatıon between the permanent and the ımpermanent, इहामुत्रार्थफलभोगविरागः - dıspassıon towards the enjoyment of the fruıts of actıons here and hereafter; शमादिषट्कसंपत्ति - the sıx-fold wealth lıke *śama* etc, मुमुक्षुत्वम् - yearnıng for lıberatıon, च - and, इति - thus

What are the four-fold qualıfıcatıons? The capacıty to dıscrimınate between the permanent and the ımpermanent, dıspassıon to the enjoyment of the fruits of one's actıons here and hereafter, the group of sıx accomplıshments (ınner wealth) begınnıng wıth *śama* and the yearnıng for lıberatıon

After enumerating the four-fold qualifications, each ıs elaborated upon

Discrimination:

नित्यानित्यवस्तुविवेकः कः?
नित्यवस्त्वेकं ब्रह्म तद्व्यतिरिक्तं सर्वमनित्यम्।
अयमेव नित्यानित्यवस्तुविवेकः।

Nityānityavastuvivekah kah |
Nityavastvekam brahma tadvyatiriktam sarvamanityam |
Ayameva nityānityavastu-vivekah |

नित्यानित्यवस्तुविवेकः - discrimination between the permanent and the impermanent, कः - what, नित्यवस्तु एकम् - the eternal is one, ब्रह्म - Reality; तद् व्यतिरिक्तम् - apart from It, सर्वम् - all, अनित्यम् - are ephemeral, अयम् - this, एव - alone, नित्यानित्यवस्तुविवेकः - discrimination between the permanent and the impermanent

What is meant by discrimination between the permanent and the impermanent? The Reality alone is eternal, everything else is ephemeral This conviction alone is the discrimination between the permanent and the impermanent

Viveka is the capacity of the intellect to distinguish, categorise and recognise one thing from another This is present even in animals. They separate the edible from the inedible, a friend from a foe etc But only man can use this faculty to enquire into the relationship between the part and the whole (*amśa-amśī-viveka*), the means and the goal (*sādhana-sādhya-viveka*), the good and the pleasant (*śreyah-preyah-viveka*), the Self and the non-Self *(ātma-anātma-viveka*), the eternal and the ephemeral (*nitya-anitya-viveka*) etc

Most of us use this faculty to discriminate between two perishable objects (*anitya-anitya-viveka*) One desiring liberation should have a well-developed capacity to discriminate between the eternal and ephemeral (*nitya-anitya-viveka*)

On enquiry, we realise that the only constant thing, the only changeless thing in the world is change The size and the weight

of the body changes, the hair greys, the moods of the mind change, our intellectual capacities and opinions change, personalities change, duties change, faith changes and so on The objects and beings around us change, relationships change, economic, political and social circumstances change etc Education, technology, fashions, life-styles, modes of transport and communication, entertainment . everything is changing The earth and the elements, the rivers and mountains and even the sun, moon, the stars and their configurations change. From the sub-atomic to the cosmic level, everything is in a state of flux. Things come and go, staying only a little while. Nothing lasts forever however much we may want it to

Is there not anything permanent? Sure, there is. For every change, there must be a changeless substratum The changing factors are innumerable, but the changeless cannot be many It must be one alone and being beyond time, must be Eternal. This eternal factor is called *Brahman*–the Reality in our scriptures. It is only when one intensely realises the changing nature of everything that the Changeless can be distinguished from all else This firm determination of what changes and what does not is called '*viveka*'–the first of the four-fold qualifications

Dispassion:

विरागः कः? इहस्वर्गभोगेषु इच्छाराहित्यम्।

Virāgah kah? Ihasvargabhogesu icchārāhityam |

विरागः - dispassion, कः - what, इहस्वर्गभोगेषु - the enjoyments in this world and heaven, इच्छाराहित्यम् - lack of desire

What is dispassion? The absence of the desire for the enjoyments (of the fruits of one's actions) in this world and in heaven

People fear the word 'dispassion' They feel that they have to give up spouse and children and all pleasures of life to gain dispassion. Dispassion does not imply running away from society or hating it and criticising its enjoyments It is also not the apparent disinterest that one shows when the object is not available (*alābhe vairāgya*) or forbidden like the diabetic's show of indifference towards sweets. It is not the temporary lack of interest that one feels towards pleasures on the death of a dear one (*smaśāna vairāgya*)

Man runs after objects thinking that they give joy By objects is also implied persons and situations He is temporarily happy when he gains them and unhappy when he does not His craving increases as also his dependance on the object. When one has determined the sorrowful and impermanent nature of objects, one stops craving for them. When one realises that joy is not in objects, he or she loses interest in them (*abhāva buddheh audāsīnyam*). When he knows that true joy is in the nature of the eternal Reality within, then there is total dispassion for every object, worldly or heavenly

As long as one feels that objects have joy, one cannot prevent likes or dislikes for them One has to repeatedly reflect on the nature of objects to determine firmly that they have no joy (*manasi vicintaya vāram vāram - Bhaja Govindam*) as the mind tends to superimpose joy either on the same or different objects Every smoker knows and most experience that cigarette smoking is injurious to health Yet they are often unable to give up smoking

Dispassion therefore is the strength to give up the sorrow-giving, impermanent and joyless objects, mentally or physically. It is the absence of both like or dislike for objects We have dispassion for particular objects, but crave for certain others

Eg. We are disinterested in the joys of our motherland, but crave for a higher standard of living elsewhere One with total dispassion desires not even the most subtle pleasures of the heavens In the *Kathopanisad*, Nachiketas shunned all heavenly pleasures when Yama offered them to him

Dispassion arises from discrimination It purifies the mind and makes one capable of subtler discrimination. Hence dispassion increases discrimination and vice versa Dispassion also arises out of the choiceless yet dedicated performance of one's duties (*dharma te virati*) Also when actions are performed as a dedicated service of the Lord, likes and dislikes decrease and dispassion increases

One with dispassion is fearless (*vairāgyam eva abhayam*) as he does not depend on anything for his joy He is peaceful and cheerful not because of objects of enjoyment, but irrespective of their presence or absence The man with passion lives for his own pleasure The man with dispassion alone truly loves all.

Discrimination and dispassion are the wings on which the seeker flies towards the Truth.

The Six-Fold Wealth

शमादिसाधनसंपत्तिः का?
शमो दम उपरतिस्तितिक्षा श्रद्धा समाधानं च इति।।

Śamādı-sādhana-sampattıh kā?
Śamo dama uparatıstıtıksā śraddhā samādhānam ca ıtı |

शमादिसाधनसंपत्ति: - the ınner wealth starting wıth *śama*, का - what; शम - *śama*; दम: - *dama*, उपरति - *uparatı*; तितिक्षा - *tıtıksā*, श्रद्धा - *śraddhā*, समाधानम् - *samādhāna*, च - and, इति - thus.

What is the ınner startıng wıth *śama*? They are *śama*, *dama*, *uparama*, *tıtıksā*, *śraddhā* and *samādhāna*

The lıght of dawn precedes the rısıng of the sun It dıspels the darkness and beautıfies the world Sımılarly, the six-fold ınner wealth beautıfies our personalıtıes and behavıour even before the rise of the knowledge of the Truth Outer wealth decreases on spending and ıncreases our sorrow Inner wealth ıncreases wıth use and decreases our grıef The sıx are inter-related and the seeker needs to equıp hımself wıth all of them for hıs spırıtual progress

शमः कः? मनो-निग्रहः।

Śamah kah? Mano-nıgrahah |

शमः - *śama*, कः - what, मनः - of the mınd, निग्रहः - control

What ıs *śama*? It ıs control or mastery over the mınd

The mind holds a continuous flow of thoughts The thoughts, innumerable in number, are almost always about various objects and flash in and out of the mind at high speed. Each thought by itself appears flimsy, but the total force of the mind is terrific. It prompts us into various actions It becomes agitated, distracted, is stubborn and unyielding

We may disobey others, but we are enslaved by our own minds The moods of the mind toss us from elation to depression, from the sublime to the ridiculous One who possesses such a mind cannot undertake any enquiry into the nature of oneself

A man sitting in a room goes out due to either of two reasons (a) someone from outside calls him, or (b) he is bored and his mind prompts him to go out Similarly, man gets distracted due to (a) the senses that run after the objects and prompt the mind to run along with them and (b) inner desires, memories, expectations etc that prompt the mind into the world of objects

When one refuses to react, participate or entertain these distracting thoughts, they lose their hold over us and we remain in full control of the mind This requires alertness and continuous vigilance We can also control the mind by withdrawing them from objects, knowing their sorrow-giving and desire-prompting nature (*dosa drstyā muhurmuhuh*) We have to break this habit of the mind of remaining pre-occupied with thoughts and brooding over objects The mind may not take too kindly to this disciplining, but by intelligent practice, not force, it turns out to be our best friend One who has controlled his mind has as well controlled the world

दमः कः? चक्षुरादिबाह्येन्द्रियनिग्रहः।

Damah kah? Caksurādibāhyendriyanigrahah |

दम - *dama*, कः - what, चक्षुरादि - eyes etc, बाह्येन्द्रियनिग्रहः - control of the external senses

What is *dama*? It is the control of the external sense organs such as the eyes etc

To one with control over the mind (*śama*), control over the senses (*dama*) is natural But when one loses control over the mind, yet retains control over the senses, he practises *dama* For example, one may get angry, but refrain from using harsh words

The senses are extrovert by nature Like wild horses they run after their respective sense objects simultaneously or sequentially, but continuously, never allowing the mind to remain at peace The tongue wants to taste spicy food or keep on talking, the eyes want to watch TV; the hands are restless and so on The senses thus do not discriminate between the good and the pleasant, but entertain the mind with the unwanted and unhealthy

The process of training the senses (just as we tame horses) is called *dama* A life of discipline and healthy habits help control the senses One must train the senses to follow good habits or exercise control even when provoked or tempted For example, a well brought up child would not use bad words, even when provoked, as he may never have been exposed to them Or he may even know them, but still not resort to saying them

If the senses are controlled by force or fear, the mind revolts or keeps brooding over pleasures Many people keep thinking more of food on the days they observe fasting which is perhaps why some feast the day after they fast! The control of the senses (*dama*) should aid the control of the mind (*śama*) and vice versa

उपरमः कः? स्वधर्मानुष्ठानमेव।

Uparamah kah? Svadharmānusthānameva |

उपरमः - *uparama*, कः - what; स्वधर्मानुष्ठानम् - observance of one's own *dharma*, एव - alone

What is *uparama* or *uparati* (as it is also known)? It is the strict observance of one own's dharma (duty)

Upa + *rama* = *Uparama* It is the state of the mind and senses that has withdrawn from revelling in the world of objects. When *śama* and *dama* become natural, *uparama* is automatically achieved In *śama* and *dama* the mind and senses may be amongst objects, but are restrained with alertness, but in *uparama* they are automatically withdrawn from objects The example given in the *Gītā* is of the tortoise that withdraws its head and limbs effortlessly, into its shell

Śrī Śankarācārya defines it as the strict observance of one's own duties Duties come to all of us according to our age, position and place in life Many of us revolt against their performance, or do so out of force or habit, often bored and burdened by them A student dislikes studies and goes to school as though to oblige his parents But when one's duties are performed with enthusiasm and dedication, not only does the performance bring joy, but the mind becomes steady, single-pointed, free of likes and dislikes, peaceful and withdrawn The highest form of *uparama* is when one remains in one's ultimate and true nature (*svadharma*) which is Existence–Consciousness–Bliss Outer withdrawal and performance of one's duty are necessary to reach that state

तितिक्षा का? शीतोष्णसुखदुःखादिसहिष्णुत्वम्।

Titiksā kā? Śitosnasukhaduhkhādisahisnutvam |

तितिक्षा- *titiksā*, का - what, शीत-उष्ण-सुख-दुःखादि-सहिष्णुत्वम् - endurance of heat, cold, joy, sorrow etc

What is *titikṣā*? It is the endurance of heat and cold, pleasure and pain etc

The world gives us a continuous stream of experiences at the physical level (heat, cold etc.), emotional level (joy, sorrow etc) and intellectual level (praise, censure etc), that may be conducive or non-conducive–more often non-conducive When confronted with non-conducive situations, we normally complain or blame others. Some curse the Lord, the Government, society, family or one's own destiny Many get dejected, depressed or upset Some revolt, get angry and fight back. The say, "*Bhagavān* seems to have only my address for sending me packets of sorrow," "I wish I was born rich, then I would not have to undergo this trouble," "Everyone is after my blood Why does it happen only to me?" "Nothing will ever work out right for me. My stars are not right," "All my problems are because of you," "I shall get back at you for this insult," "I am a born loser," etc However one may react, one has to go through the situation There is no choice in that The only choice lies in the attitude with which we go through it

To be able to bear non-conducive situations without reacting, complaining or blaming, but with cheerful acceptance is called *titikṣā* When a certain saint was abused, he calmly said, "I already know I am like that! Don't you have anything to say about me that I am not aware of?"

When one travels in a vehicle with good shock absorbers, the ride is smooth even if the road is bad *Titikṣā* is the shock absorber with which one rides the rough terrain of life without breaking one's enthusiasm Also when we remain preoccupied by our own little sorrows, they appear big, but when we see others' sorrows we get the strength to bear our own "I cried that I did not have shoes, till I saw a child who did not have legs "

Also what comes, must, by its very nature. When we try to run away from or push out the unconducive or run after and hold on to the conducive, we intensify our pain and stress.

The habit of complaining and brooding over a non-conducive situation makes it difficult to bear Our thoughts about the discomforting situations of life are punctuated with commas, not full stops We say, "It is hot, it is hotter than last year ., how can one work in this heat?" But if one says, "It is hot," full stop, then one puts an end to the thought as one has accepted the situation A mind pre-occupied with its sorrow cannot think about subtle matters Hence, *titiksā* is an important quality, especially for a spiritual seeker

श्रद्धा कीदृशी? गुरुवेदान्तवाक्यादिषु विश्वासः श्रद्धा।

Shraddhā kīdrśī? Guruvedāntavākyādisu viśvāsah śraddhā |

श्रद्धा - *śraddhā*, कीदृशी - what, गुरुवेदान्तवाक्यादिषु - in the words etc of the *Guru* and *Vedānta*, विश्वास - belief, श्रद्धा - faith

What is the nature of *śraddhā*? Faith in the words etc of the *Guru* and *Vedānta* (scriptures) is *śraddhā*

Faith is a very important factor in our lives None can live without faith We sleep with the faith that we shall wake up in the morning We have faith in the doctor–that the medicine he prescribes will cure us You trust that the barber will not kill you with the sharpened blade he pulls on your throat and that your spouse is faithful to you. A doubting Tom is never happy (*na sukham samśayātmanah*)

Belief or *mānyata* may be blind if it is not backed by intellectual enquiry or confirmed by self-experience Our beliefs

may change or break. Blind belief can land us into trouble or make us fanatic We become closed and superstitious

Here *śraddhā* is defined as *faith* in the words etc , of the *Guru* and *Vedānta* (the scriptures). It is an intellectual conviction in the nobility and ability of the *Guru* and the validity of the scriptures that he teaches "My *Guru* is a great soul What he says is right even though I do not experience it now The Truth is beyond the mind and senses The scriptures indicate this Truth Hence they are the valid means of knowledge The *Guru* will interpret the scriptures rightly. He knows the best means for my self-unfoldment He always has my welfare at heart and will never harm me He loves me selflessly He is himself realised and if I follow his teachings, I too shall reach this state I have never seen God. I do not even know if He actually exists If He does exist, is He formless or with form? But there *is* God and the *Guru* will guide me to Him " Such thinking is faith.

Faith is always in the unknown. The known requires no faith as it is already known I need not have faith that I have a nose I know it Tagore says, "Faith is the bird that sings in joy when the dawn is still dark " Even though he has not seen the sun he believes that it will soon rise

Only when there is such a conviction can the seeker walk the path with determination and directly experience what he had faith in (*śraddhāvān labhate jñānam*) Faith enables us to listen to the scriptures with an open and alert mind It does not stop enquiry In fact, it encourages the seeker to reflect upon and realise the truth It is therefore not blind It only strengthens through enquiry and culminates in knowledge Without faith, the seeker will not be able to determine the goal or means to it and will doubt both as also his or her own efforts (*samśayātmā vinaśyati*)–one without faith destroys himself)

It is most important to have faith in the *Guru* . He can instil faith in the scriptures, the goal, the means and even in our own ability to reach it

समाधानं किम्? चित्तैकाग्रता।

Samādhānam kim? Cittaikāgratā |

समाधानम् - *samādhānam*, किम् - what; चित्त-एकाग्रता - single pointedness of the mind

What is *samādhānam*? It is the single-pointedness of the mind

Normally the mind wanders and our efforts are distracted especially when we have not determined our goal or have more than one goal in sight With a single goal, the mind and our efforts become concentrated and we progress faster. If we want to go to Mumbai (*Moksa*), we approach a travel agent (*Guru*) to make enquiries as to the best mode of transport (*sādhanā*), book our ticket, board the vehicle on time and reach the destination. We control other expenses (the sense organs and the mind) so as to afford the ticket, cancel other programmes that clash with the journey (*ekāgratā*), have faith in the travel agent and the vehicle that transports us and endure all the travails of the journey (*titiksā*) in order to reach Mumbai

Samādhānam is the state of the mind which one has with a single goal in sight To reach this goal, one controls the mind (*śama*) and the senses (*dama*), withdraws from wordly pursuits (*uparama*), endures the pin-pricks of life (*titiksā*) and faithfully follows the path indicated by the *Guru* and the scriptures (*śraddhā*). The resultant absorption of the mind in the Self is *samādhānam*

मुमुक्षुत्वं किम्? मोक्षो मे भूयाद् इति इच्छा।

Mumuksutvam kim? Mokso me bhūyād iti icchā |

मुमुक्षुत्वम् - *mumuksutvam*, किम् - what, मोक्ष - liberation, मे - to me, भूयात् - may it be, इति - thus, इच्छा - desire

What is *mumuksutvam*? 'Let me attain liberation ' This intense desire is *mumuksutvam*

Prompted by the desire for happiness, man runs after the objects, people and experiences of the world He gathers money, attains fame, status and power, travels, enjoys, marries, begets children etc In the process, he experiences various measures of sorrows At some point in life, he feels–enough is enough. I want to get out of this mess I shall no more remain a slave to the world and my mind I refuse to get tossed around by the world I want to end, not just particular sorrows, but all sorrows for all times to come I want to free myself from all limitations, feelings of incompleteness, hopelessness and helplessness I seek that which is permanent and complete This desire is called *mumuksutvam*.

Most of us do not even know that we are bound We complacently accept our state of sorrow and finitude as natural We even try to philosophise about it–*kabhī dhūp, kabhī chhāum*–in life sometimes there is brightness and sometimes darkness Lokmanya Tilak, the great Indian freedom fighter had to first make the Indians aware that they were not free and that they could be free from foreign rule and rule themselves, and only then think about how to go about it Due to the grace of the Lord, merits of previous births, a shock in one's life or intelligent living and an alert enquiring mind, one starts questioning one's present state and then desires freedom from it

Mumuksutvam is of four types:

a) Very dull (*ati manda*) "If I get liberated, well and good, otherwise better luck next life" This type cannot be said to possess true *mumukṣutvam*.
b) Dull (*manda*) "I must seek liberation or Truth after I retire or after all my worldly responsibilities are over"
c) Middle (*madhyama*). "I must get liberated as soon as possible The sooner, the better."
d) Strong (*tīvra*). "I want freedom from bondage here and now" The intensity of need is like the man who seeks air when he is drowning or water when his clothes are on fire One with strong *mumuksutvam* reaches the goal All other qualities also easily accrue to him

एतत् साधनचतुष्टयम्।
ततस्तत्त्वविवेकस्याधिकारिणो भवन्ति।

Etat sādhanacatustayam |
Tatastattvavivekasyādhikārino bhavanti |

एतत् - this, साधनचतुष्टयम् - four-fold qualification, तत - thereafter, तत्त्वविवेकस्य-of enquiry into the Truth; अधिकारिण - fit, भवन्ति - become

This is the four-fold qualification Thereafter, they become fit for the enquiry into the Truth

When one wants to shoot a target, one begins by preparing the rifle It should be cleaned and oiled, one tests whether its different parts work smoothly and then loads it with bullets Thereafter one shifts one's attention to the target Similarly, till such time that the mind is not prepared with the four-fold qualification, it does not lift itself to enquire into the Truth. The enquiry should come from within If one is forced into thinking,

one will not enquire whole-heartedly and therefore not reach the Truth The *Brahma Sūtra* starts with "Thereafter, one should enquire into the Reality", thereafter meaning, after one has acquired the necessary qualifications

If the mind is unprepared, then even if one hears this knowledge, it may seem theoretical and abstract Even if one appreciates it, he or she will not be able to reflect on it or abide in it

Enquiry into the Truth

तत्त्वविवेकः कः? आत्मा सत्यं तदन्यत् सर्वं मिथ्येति।

Tattavivekaḥ kah? Ātmā satyam tadanyat sarvam mithyeti |

तत्त्वविवेक - enquiry into the Truth, क - what, आत्मा - Self, सत्यम् - real, तदन्यत् - other than That, सर्वम् - all, मिथ्या - is unreal, इति - thus

What is enquiry into the Truth? It is the firm conviction that the Self is real and all, other than That, is unreal

The discrimination and the determination of what is real (Self) and what is unreal (the not-Self) constitutes the enquiry into the Truth

The discrimination of the real and unreal: Real (*sat*) is that which remains the same in all the three periods of time It does not get negated under any condition and from any standpoint It is changeless, ever the same If a person's words stand un-negated through time, we say that he speaks the truth. If he changes his stand now and then, we say he utters untruth

Non-existence (*asat*) is that which does not exist in all the three periods of time A barren woman exists and so does a child, but a barren woman's child can never be.

Unreal (*mithyā*) is that which cannot be defined as real or non-existent If a thing exists and is experienced, but keeps changing, it is called unreal The world exists and is experienced, but gets negated by time and experience and is hence unreal

Also what you experience is not what it actually is Śrī Buddha, in meditation realised that this solid-looking body is only energy in motion as is every object of the world Not just as an intellectual concept as viewed by the scientist, but as an actual experience

Discrimination of the Self and the non-Self: There are two aspects to life I (the experiencer of the world) and the world (the experienced) The name, form, quality and experience of every object of the world changes, but I, the experiencer remain the same I am never absent, but the world gets negated with every thought Therefore, I alone am real and all else other than me is unreal

But right now I understand myself to be the body which is ever changing I identify with the mind, but that too is deceptive Then what is the Self which is supposed to be real and unchanging? The method adopted by the masters to know the Self is called *adhyāropa-apavāda* (negating the superimposition). When the not-self is negated in its entirety, what remains is the Pure Self, the Truth Hence the Self is now defined first in negative terms, before its true nature, is asserted

आत्मा कः?
स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा।

Ātmā kah?
Sthūla-sūksma-kārana-śarīrād-vyatiriktah pañcakośātītah san avasthātrayasāksī saccidānanda-svarūpah san yastisthati sa ātmā |

आत्मा - Self, क - what; स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्त - other than the gross, subtle and causal bodies, पञ्चकोशातीत सन् -

being beyond the five sheaths, अवस्थात्रयसाक्षी - the witness of the three states of consciousness, सच्चिदानन्दस्वरूपः सन् - being of the nature of Existence-Consciousness-Bliss, यः - which; तिष्ठति - remains, सः - that, आत्मा - Self

> What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-Consciousness-Bliss is the Self

When asked to introduce ourselves, we talk at length, "I am the son of so and so, my name is 'X', I am a Brahmin, born in India, in a Hindu family, graduated as an engineer, working in a multinational firm as an executive, earning a five figure salary, 5' 10" tall, weighing 75 kgs, fair complexioned, fairly intelligent but bad tempered etc If we analyse closely, we shall understand that we have talked of ourselves only with reference to something else With respect to my body, 'I' am 5' 10", 75 kgs etc In relation to my father, 'I' am his son, with respect to the firm 'I' am an executive etc, with respect to my mind 'I' am bad tempered, with respect to my intellect 'I' am fairly intelligent, etc Free from these conditionings, what am I or who am I? The conditioning (*upādhi*) is that which superimposes its quality on that which it remains close to The colourless crystal appears blue, red etc when kept near clothes of that colour When all clothes are removed, the crystal is experienced 'as it is' The three bodies, five sheaths and the three states of consciousness are conditionings of the Self 'I' the knower of the conditionings am different from the conditionings

The three bodies (*śarīra traya*) Each one of us has not one, but three bodies The gross body (*sthūla śarīra*) is the one

perceived by us through our senses It is nourished to its present size by food The subtle body (*sūksma śarīra*) cannot be perceived by the senses, but is known to each one of us I know whether I am hungry or angry Others may not, till I express it or show signs of it at the physical level The causal body (*kārana śarīra*) is the seat of all our inherent tendencies (*vāsanās*) which are the cause of the other two bodies

The five sheaths (*pañca kośa*)· A man wears layers of clothes when he is out in the snow, but removes them when he comes into his centrally heated home He is different from the clothes and can put on or remove them at will Similarly the Self has covered itself with five sheaths which are the three bodies (studied above) categorised differently The *annamaya kośa*–the food sheath is the gross body made up of food The *prānamaya kośa*–the vital air sheath guides all our physiological activities The *manomaya kośa*–the mental sheath is the seat of all emotions. The *vijñānamaya kośa*–the intellectual sheath guides the body's activities through the notion of doership The *ānandamaya kośa*–the bliss sheath also called *kārana śarīra*, is our personality in its unmanifest condition The vital air sheath, mental sheath and intellectual sheath together form the subtle body I know the different conditions of my bodies and sheaths and am therefore different from them

The three states of consciousness (*avasthā traya*): The total range of experiences that an individual goes through is in the three states of consciousness In the waking state (*jāgrat avasthā*), we experience the gross world through our senses In the dream state (*svapna avasthā*), we experience our individual dream world through our mind In the deep sleep state (*susupti avasthā*), we experience the absence of the world of objects, emotions or thoughts. I am the witness of all these three states.

They get mutually negated, but I remain in and through all of them.

On negating the not-Self, what remains is the pure Self of the nature of Existence-Consciousness-Bliss (*saccidānanda svarūpa*) Existence (*sat*) is that which cannot be negated under any condition. Who can negate the negator? Therefore I ever exist Consciousness (*cit*) is the knowledge principle that illumines all conditionings. Bliss (*ānanda*) is more suitable than the other two Conditinings are limitations of time, space and objects. The Self being free from all conditionings is infinite and infinity is bliss.

Knowing my true nature, I get liberated from the limitations of all conditionings. How can should one then not strive for Self-knowledge?

Śrī Śankarācārya now leads us into a more elaborate description of the above definition

The Three Bodies (*śarīra traya*)

1. The gross body

स्थूलशरीरं किम्?
पञ्चीकृतपञ्चमहाभूतैः कृतं सत्कर्मजन्यं
सुखदुःखादिभोगायतनं शरीरम्
अस्ति जायते वर्धते विपरिणमते अपक्षीयते विनश्यतीति
षड्विकारवदेतत् स्थूलशरीरम्।

Sthūlaśarīram kım?
Pañcīkrtapañcamahābhūtaıh krtam satkarmajanyam sukhaduhkādıbhogāyatanam śarīram astı jāyate vardhate vıparınamate apaksīyate vınaśyatītı sadvıkāravadetat sthūlaśarīram |

स्थूल-शरीरम् - gross body , किम् - what, पञ्चीकृत-पञ्चमहाभूतै - by the five great elements that have undergone the process of *pañcīkarana*, कृतम् - made, सत्कर्मजन्यम् - born of the result of good actıons of the past, सुखदु:खादिभोगायतनम् - a counter for the experıence of joy, sorrow etc शरीरम् - body, अस्ति - ıs, जायते - ıs born, वर्धते - grows, विपरिणमते - matures, अपक्षीयते - decays, विनश्यतीति - and dıes, षड्विकारवत् - wıth sıx modıficatıons, एतत् - thıs, स्थूलशरीरम् - gross body

That whıch ıs made up of the fıve great elements that have undergone the process of *pañcīkarana*, born as a result of the good actıons of the past, the counter of experıences lıke joy, sorrow etc and subject to the sıx modıficatıons namely, to

potentially exist, to be born, to grow, to mature, to decay and to die–is the gross body

Presently, our mind is on the gross and so let us start the analysis with the gross body

Made up of the five great elements which have undergone the process of grossification: The five great elements are space, air, fire, water and earth When they undergo a process of grossification called *pañcīkarana* (described later in the text) they form the five gross elements A permutation and combination of these constitute the entire gross world that we perceive Our body too is part of this world and hence, made up of the five gross elements

***Sthūla śarīra*:** The body can be perceived by the five senses, by one's own self and by others, both inside and outside and is therefore called gross It disintegrates with time and is therefore called *śarīra* (*śīryamānatvāt śarīram*) At death the body disintegrates back to the five elements from which it is formed. (Death is therefore called *pañcatvam āpuh*–attains to the five elements) Actually, the body, being part of the five elements is never separate from them None of the five elements separately or together belong to us, yet I regard this body which is a combination of the five elements to be me and relate to other such aspects related to this body as mine.

***Etat* (this):** The body like every other object can be indicated as 'this'. 'I' the knower of 'this' am different from it.

***Satkarmajanyam*:** This body is the result of actions done in the past The human birth is the finest in the creation In this birth, we have the choice to evolve or devolve We are endowed with a subtle intellect that can discriminate between right and wrong, real and unreal etc. and attain the supreme Truth. This human birth is surely the result of good actions done in the past.

Knowing its rarity and uniqueness one should not waste this precious birth but achieve the purpose for which we gained this body

***Sukha-duḥkha-ādi-bhoga-āyatanam*:** In a shop all transactions take place at the counter. When the counter closes, all transactions–the incoming and outgoing–are stopped Similarly this body is the counter through which we reap our experiences of joy and sorrow These transactions temporarily cease when we sleep and permanently at death The body is also compared to a city with nine gates (*nava dvāre pure dehī*). Just as traffic passes through the gates, the transactions of life happen through the nine orifices of the body For example, we eat through the mouth etc

***Ṣadvikāravat*:** The body undergoes six modifications –

1) *Asti* (potential existence). The mother experiences changes within and the doctor confirms the 'presence' of the foetus in the mother's womb.
2) *Jāyate* (is born)· After nine months, the child emerges from the mother's womb to experience the outer world
3) *Vardhate* (grows) Nourished by food, the body grows initially more height-wise and later width-wise!
4) *Viparinamate* (matures). It attains adolescence and matures and over time attains its peak physical vitality.
5) *Apaksīyate* (decays): Then, slowly the limbs weaken, the hair greys, the skin loosens and energy ebbs away
6) *Vinaśyati* (dies) Finally it disintegrates to totally go back to its constituent elements We call this death 'I' the Pure Self am a witness to all the modifications of the body 'I' am neither born, nor do 'I' die with the body Only out of false identification do I say, "I am dying," "I am fat" etc

Knowing that I am different from the body, I need not neglect the body It is a vehicle that we use to transact with world (*śarīramādyaṁ khalu dharmasādhanam*) It is the temple which houses the Pure Self within (*deho devālayah proktah*) It should therefore be kept clean and fit for use, without getting too attached to it or falsely identifying with it.

2. The subtle body

सूक्ष्मशरीरम् किम्?
अपञ्चीकृतपञ्चमहाभूतैः कृतम् सत्कर्मजन्यम्
सुखदुःखादिभोगसाधनं पञ्चज्ञानेन्द्रियाणि पञ्चकर्मेन्द्रियाणि
पञ्चप्राणादयः मनश्चैकं बुद्धिश्चैका एवं सप्तदशकलाभिः सह
यत्तिष्ठति तत्सूक्ष्मशरीरम्।

Sūksmaśarīram kim?
Apañcīkrtapañcamahābhūtaih krtam satkarmajanyam
sukhaduhkhādibhogasādhanam pañcajñānendriyāni
pañcakarmendriyāni pañcaprānādayah manaścaikam
buddhiścaikā evam saptadaśakalābhih saha yattisthati
tatsūksmaśarīram |

सूक्ष्मशरीरम् - subtle body; किम् - what; अपञ्चीकृतपञ्चमहाभूतैः - by the five great elements which have not undergone grossification, कृतम् - made, सत्कर्मजन्यम् - born of the good actions of the past, सुखदुःखादिभोगसाधनम् - the instrument for the experience of joy, sorrow etc , पञ्चज्ञानेन्द्रियाणि - the five sense organs of perception, पञ्चकर्मेन्द्रियाणि - the five sense organs of actions, पञ्चप्राणादयः - the five *prānas*, मनः च एकम् - a mind, बुद्धिः च एका - an intellect, एवम् - in this way, सप्तदशकलाभिः सह - with 17 constituents, यत् - which, तिष्ठति - remains, तत् - that, सूक्ष्मशरीरम् - subtle body

What is the subtle body? That which is composed of the five great elements which have not undergone grossification, born of the good actions of the past, the instrument for the experience of joy, sorrow etc , constituted of seventeen items, namely, the five sense organs of perception, the five sense organs of action, the five *pranas*, the mind and the intellect–is the subtle body

Pervading the gross body is the subtle body. ***Apañcīkrtapañcamahābhutaiḥ krtam***: The five great elements in their nascent form are called *tanmātras*. The entire subtle world is constituted from their permutation and combination The subtle body being part of the subtle world is also made up of these subtle elements

They are called subtle, as they cannot be perceived by our senses. I cannot see another's mind (thank God) nor my own with my gross eyes But I am aware of the thoughts in my mind (*saksibhāsya*). The subtle body enlivens the gross body When it leaves the gross body, we say a person is dead and gone It is also called '*linga śarīra*' as it exhibits the presence of life in the society

Satkarmajanyam: As already discussed, the human birth is the result of the good actions of the past (*punyena punyam pāpena pāpam ubhābhyām manusyalokam*) With the prominence of merits, we gain a heavenly body, with demerits an animal's or lower body and with the balance of both, we gain a human body In both the higher and the lower bodies, our merits or demerits are exhausted with no new ones being formed (*bhoga janma*) In the human body we can harvest a rich crop of merits and/or demerits through our actions (*yoga janma*) Each one's actions differ and therefore our subtle bodies are also different Even identical twins think differently from each other

Bhoga-sādhanam: It is the mind-intellect of the subtle body that actually experiences joys, sorrows, heat, cold etc. The body feels no pain or honour when pricked or garlanded as hurting and pleasing respectively It is the mind that recognises this The book you hold is unaware that you hold it as it has no subtle body, but you are aware that you hold it through the functioning of your subtle body Therefore, in the deep sleep state, when the mind-intellect stops functioning temporarily, there is no experience of the world.

Saptadaśakalāḥ: The seventeen components of the subtle body are the sense organs of perception, the five organs of action, the five *prānas*, the mind and the intellect The capacity to perceive and cognise does not lie in the external organs, but rather in something subtler beyond them The external organ (*golaka*) is only a part of the gross body. By itself it cannot perceive or respond to any stimuli. For example, even the blind man has eyes, but no sight The faculty of sight that lies behind the eye is the actual sense organ

The *prānas* are the physiological functions without which the body cannot remain alive They supply energy to the gross and subtle bodies The mind is the seat of emotions, perceptions, the capacity of volition etc The intellect recognises, observes, judges, analyses, conceptualises, imagines, decides etc The mind and intellect prompt the body into action The subtle body is thus the driver of this vehicle–the cause for all incomplete or successful ventures

2.1 The sense organs of perception

श्रोत्रं त्वक् चक्षुः रसना घ्राणम् इति पञ्चज्ञानेन्द्रियाणि।

श्रोत्रस्य दिग्देवता। त्वचो वायुः। चक्षुषः सूर्यः। रसनाया वरुणः।

घ्राणस्य अश्विनौ। इति ज्ञानेन्द्रियदेवताः।
श्रोत्रस्य विषयः शब्दग्रहणम्। त्वचो विषयः स्पर्शग्रहणम्।
चक्षुषो विषयः रूपग्रहणम्। रसनाया विषयः रसग्रहणम्।
घ्राणस्य विषयः गन्धग्रहणम् इति।

Śrotram tvak caksuh rasanā ghrānam ıtı pañcajñānendrıyānı| Śrotrasya dıgdevatā| Tvaco vāyuh| Caksusah sūryah | Rasanāyā varunah | Ghrānasya aśvınau | Itı jñānendrıyadevatāh | Śrotrasya vısayah śabdagrahanam| Tvaco vısayah sparśa-grahanam | Caksuso vısayah rūpagrahanam | Rasanāyā vısayah rasagrahanam | Ghrānasya vısayah gandhagrahanam ıtı |

श्रोत्रम् - ear; त्वक् - skın; चक्षु - eye; रसना - tongue, घ्राणम् - nose, इति पञ्चज्ञानेन्द्रियाणि - are the five sense organs of perception, श्रोत्रस्य - of the ear; दिग्देवता - Space, त्वच - of the skın, वायु - Aır, चक्षुषः - of the eye, सूर्यः - Sun, रसनायाः - of the tongue; वरुण - Water, घ्राणस्य - of the nose, अश्विनौ - *Aśvını kumāras*, इति ज्ञानेन्द्रियदेवता - are the presidıng deıtıes of the sense organs of perceptıon, श्रोत्रस्य - of the ear, विषय - fıeld of experıence, शब्दग्रहणम् - receıvıng sound, त्वच - of the skın, विषय - fıeld of experıence, स्पर्शग्रहणम् - receıvıng touch, चक्षुष - of the eye, विषय - fıeld of experıence, रूपग्रहणम् - cognıtıon of form, रसनाया - of the tongue; विषय - fıeld of experıence; रसग्रहणम् - cognıtıon of taste, घ्राणस्य - of the nose, विषय - fıeld of experıence, गन्धग्रहणम् - ıs cognıtıon of smell; इति - thus,

The fıve sense organs of perceptıon are the ears, skın, eyes, tongue and nose

The presiding deities of the sense organs of perception are Space of the ears, Air of the skin, the Sun of the eyes, Water of the tongue and the *Aśvini-kumāras* of the nose

The field of experience of the sense organs of perception are–cognition of sound for the ear, cognition of touch for the skin, cognition of form for the eyes, cognition of taste for the tongue and cognition of smell for the nose

The five sense organs of perception are the capacity to hear (located in the ears), feel (located in the skin), see (located in the eyes), taste (located in the tongue) and smell (located in the nose). Through these we perceive the entire world of sound, touch, form, taste and smell respectively. In fact, the perception of the sixth sense is not possible for us. Each sense organ perceives only its own particular sense objects. There is no admixture of duties The ears cannot see or the nose taste One fifth of the world of perception is cut off if one of the them fails to function. For example, there is no perception of form and colour for the blind. When one of the senses is weak or not functioning, others become sharper The blind therefore have keen ears Knowledge gained through the senses is called *pratyaksa jñānam* (direct perception). Most of our knowledge is by direct perception or based on it. Based on what we perceive, we respond If the perception is faulty, our response will be improper. A deaf person cannot easily articulate words as he has never heard sounds. Hence the senses play a very important part in our lives.

Every department in an organisation has a departmental head who is responsible for controlling the functioning of that

department Even an authorised machine needs a person to maintain it regularly, to switch it on or off, and repair it periodically. Hence without a sentient entity, the inert cannot function In the Hindu scriptures, these sentient beings that control the functioning of the various functions of the universe are said to be thirty three crores in number and are called *devatās* or presiding deities It is to be clearly understood that Hindus believe only in one God *(Īśvara)*, but they accept that every function has its own functional head who draws his power, strength and knowledge from the one omniscient, omnipotent God.

Dig devatā heads the faculty of hearing as sound travels in the medium of space. *Vāyu*–the air controls touch. *Sūrya*–the sun is the source of all light on earth and seeing is possible only in the presence of light, hence the sun is the deity of sight. A dry tongue has no taste When we hear of something tasty, our mouth waters *Varuna*–water is the deity of taste The *Aśvini-Kumāras* guide the functioning of smell

The conditions of the senses are known to me, hence I am different from them and the objects they perceive

Organs of perception

Name of the organ	Ears	Skin	Eyes	Tongue	Nose
Presiding deity	*Dig Devatā*	*Vāyu*	*Sūrya*	*Varuna*	*Aśvini Kumāras*
Function	Hearing	Feeling	Seeing	Tasting	Smelling
Sense perceived	Sound	Touch	Form and Colour	Taste	Smell

2.2 Sense organs of action

वाक्पाणिपादपायूपस्थानीति पञ्चकर्मेन्द्रियाणि।
वाचो देवता वह्निः। हस्तयोरिन्द्रः। पादयोर्विष्णुः।
पायोर्मृत्युः। उपस्थस्य प्रजापतिः। इति कर्मेन्द्रियदेवताः।
वाचो विषयः भाषणम्। पाण्योर्विषयः वस्तुग्रहणम्।
पादयोर्विषयः गमनम्। पायोर्विषयः मलत्यागः।
उपस्थस्य विषयः आनन्द इति।

Vākpānıpādapāyūpasthānītı pañcakarmendrıyānı| Vāco devatā vahnıh| Hastayorındraḥ| Pādayorvısnuh| Pāyormrtyuh| Upasthasya prajāpatıh | Itı karmendrıyadevatāh | Vāco vısayah bhāsanam | Pānyorvısayah vastugrahanam | Pādayorvıṣayah gamanam | Pāyorvisayah malatyāgah | Upasthasya vısayah ānanda ıtı |

वाक्-पाणि-पाद-पायु-उपस्थानि इति - speech, hands, legs, the anus, the genıtals; पञ्चकर्मेन्द्रियाणि - are the fıve organs of actıon; वाच॰ - of speech; देवता - deıty, वह्नि॰ - fıre, हस्तयो॰ - of the hands, इन्द्रः - *Indra*, पादयोः - of the legs, विष्णु - *Vısnu*; पायोः - of the anus; मृत्युः - death, उपस्थस्य - of the genıtals, प्राजापति॰ - *Prajāpatı*, इति कर्मेन्द्रियदेवता - these are the presıdıng deıties of the sense organs of actıon, वाच विषयः - the functıon of speech, भाषणम् - to speak, पाण्योः विषय॰ - the functıon of the hands, वस्तुग्रहणम् - to grasp thıngs; पादयो॰ विषयः - the functıon of the legs, गमनम् - locomotıon; पायो॰ विषयः - the functıon of the anus, मल-त्यागः - elımınate waste, उपस्थस्य विषयः - the functıon of the genıtals, आनन्दः इति - ıs pleasure

The five sense organs of action are–speech, the hands, the legs, the anus and the genitals

The presiding deities of the organs of action are–*Agni* (fire) of speech, *Indra* of the hands, *Visnu* of the legs, *Yama* of the anus and *Prajāpati* of the genitals

The function of speech is to speak, that of the hands to grasp things, of the legs locomotion, of the anus elimination of waste and of the genitals pleasure (procreation)

The five sense organs of action are the capacity to speak (located in the vocal chords and tongue), to grasp things (located in the hands), of locomotion (located in the legs), to excrete (located in the anus) and to procreate (located in the genitals) The body responds to external stimuli through them. They are prompted by the mind into action They develop from childhood, attain their full strength and then weaken with age. Each of them carry out their respective functions In rare cases (especially of the handicapped), other organs of action try to do the function of the impaired organ

The tongue has a unique place as it is both an organ of action (eating and speaking) and of perception (tasting).

Fire is the deity of speech which is well understood by expressions such as 'fiery speech,' 'heated discussion' etc Heat is generated when one speaks *Indra*, the king of deities is responsible for the functioning of the hands! The forelegs of animals have evolved to become our hands All art is possible due to the unique capacity of our fingers *Visnu*, the one with long strides is the deity of the legs *Mrtyu*–Death presides over the anus Man is known to eliminate waste from the various

orifices at death *Prajāpati*–the creator is in charge of procreation The pleasure in the act of reproduction ensures the continuity of the species

The organs of action

Name of the organ	**Tongue**	**Hands**	**Legs**	**Anus**	**Genitals**
Presiding Deity	*Agni*	*Indra*	*Visnu*	*Mrtyu*	*Prajāpati*
Function	Speech	Grasping objects	Locomotion	Elimination of waste	Pro-creation

3. Causal body

कारणशरीरं किम्?
अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम्।

Kārana śarīram kim?
Anirvācyānādyavidyārūpam
śarīradvayasya kāranamātram
satsvarūpājñānam nirvikalpakarūpam yadasti
tatkāranaśarīram |

कारणशरीरम् - causal body, किम् - what, अनिर्वाच्य inexplicable, अनादि - beginingless, अविद्या-रूपम् - in the form of ignorance, शरीरद्वयस्य - of the two bodies, कारणमात्रम् - the sole cause, सत्-स्वरूप-अज्ञानम् - ignorant of one's own true nature, निर्विकल्पकरूपम् - free from duality, यद् - which, अस्ति - is, तत् that, कारणशरीरम् - causal body

That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality–is the causal body

The causal body is the subtlest of the three bodies and pervades the other two It is not made up of matter like the other two bodies

Avidyā-rūpam: It is of the nature of ignorance. Ignorance has no shape, size or quality It is always related to an object. Eg Ignorance of computers But by itself, it is objectless. 'I' am the locus of ignorance. Ignorance cannot exist without me I exist, therefore I can be ignorant.

Anirvācyam: Inexplicable a) Since it has no shape, size or quality, it cannot be described by words or grasped by the mind b) Ignorance implies lack of knowledge. It does not actually have any existence. Yet is cannot be said to be non-existent We experience its effects. It manifests as the gross and the subtle bodies and we also experience sorrow caused by ignorance c) Being nothing, it still does a great deal, hence it is an inexplicable power

Anādi: Ignorance is beginningless. If we say ignorance began at a particular time, then therefore there should have been either a) a void, but ignorance cannot emerge from nothing or b) knowledge, but ignorance cannot come from knowledge either One cannot point out a beginning for ignorance. Therefore it is beginningless

Śarīra dvayasya kārana mātram: I mistake a rope for a snake I feel scared and run away from it Ignorance of the rope caused the notion of the snake which gave rise to fear in the mind which in turn prompted the body to run Similarly, not knowing my true nature, I mistakenly identify with the finite,

feel a sense of incompleteness, desire to fulfill myself, so run after objects thinking that they would make me happy. Ignorance is at the root of all my actions. Actions give rise to results which I enjoy or suffer and that leaves behind tendencies (*vāsanās*) which prompt future desires-actions-results. Hence we can also say that inherent tendencies prompt actions. We have already seen that the two bodies–gross and subtle are the result of actions (inherent tendencies) otherwise called the causal body which is the cause for the other two bodies.

Sat-svarūpa-ajñānam: I know I exist. I do not however know my own true nature is Existence-Consciousness-Bliss. I think I am the body, the doer of actions and enjoyer of results. It is strange that I know so much about the world, but do not know the 'knower', and all the more ironic that that is me alone!

Nirvikalpakarūpam: Ignorance is homogenous. It has no difference. It has no dualities of the knower and the known. Ignorance cannot be known. Knowledge dispels it. My ignorance cannot be different from yours. The object of ignorance may differ but ignorance remains the same. There are degrees in knowledge, but not in ignorance. Being beyond thought (*vikalpa*), it is *nirvikalpa*–without thoughts.

Ignorance can be destroyed by knowledge. Therefore the causal body is not eternal. The Self, being beyond birth and death, is eternal. Hence I am different from the causal body. Thus knowing my true nature, I experience myself as different from all the three bodies–gross, subtle and causal.

The Three States

अवस्थात्रयं किम्? जाग्रत्स्वप्नसुषुप्त्यवस्थाः।

Avasthātrayam kım? Jāgratsvapnasusuptyavasthāh |

अवस्थात्रयम् - three states, किम् - what, जाग्रत्स्वप्नसुषुप्त्यवस्था - the wakıng, dream and deep sleep states

What are the three states?
They are the wakıng, dream and deep sleep states

The range of human experıences ıs wıde and varied I experıence the physıcal world as sound, touch, form, taste and smell, the emotıonal world as desire, anger, love, compassıon etc and the ıntellectual world as ıdeas, ıdeals, concepts, ımagınatıon and so on I also experıence the absence of all of them These experıences are dıvıded ınto the three states of consciousness whıch we all go through ın each day of our lıves They are the wakıng, dream and deep sleep states

The waking state

जाग्रदवस्था का?
श्रोत्रादिज्ञानेन्द्रियैः शब्दादि -
विषयैश्च ज्ञायते इति या सा जाग्रदवस्था।
स्थूलशरीराभिमानी आत्मा विश्व इत्युच्यते।

Jāgradavasthā kā? Śrotrādıjñānendrıyaıh śabdādı
vısayaıśca jñāyate ıtı yā sā jāgradavasthā |
Shtūla-śarīrābhımānī ātmā vıśva ıtyucyate |

जाग्रदवस्था - the waking state, का - what, श्रोत्रादिज्ञानेन्द्रियैः - with the sense organs of perception like the ears etc; शब्दादिविषयैः च - the sense objects like sound etc; ज्ञायते - are perceived, इति - thus, या - which, सा - that, जाग्रदवस्था - waking state, स्थूलशरीर-अभिमानी - identified with the gross body, आत्मा - the Self, विश्वः - *viśva*, इति उच्यते - is called

What is the waking state? The state of experience in which the sense objects like sound are perceived through the sense organs like the ears, is the waking state The Self, identifying with the gross body, is then called '*viśva*'

Waking is that state of experience where my entire personality is awake and fully functioning. I identify with all the three bodies and experience the world through them The waker is therefore called *viśva* (complete or all-inclusive)

I am identified with the gross body only in the waking state and not in the dream and deep sleep states and therefore it is mentioned that in the waking state I identify with the gross body It is not possible to function through the gross body without identifying with the subtle and causal bodies I cannot read or hold this book without my mind backing my eyes and hands

Since the counter of experience of the gross body is open, all transactions happen through it The objects in the waking world are experienced through the sense organs as being outside the body The book you hold does not seem to be within you, but outside you I act with the notion of doership (*kartrtvam*) and thereby also enjoy the results (*bhoktrtvam*)

The waking world seems to be solid and real Objects and events seem to have a cause-effect relationship They have their uses and function according to some laws I wake up each day to

the same familiar world. I therefore give the waking state a greater reality and importance. I form attachments to objects and beings and enjoy or suffer them However, I dismiss my dreams as unreal because I see them as a figment of my imagination.

The Dream State

स्वप्नावस्था केति चेत् जाग्रदवस्थायां यद्
दृष्टं यत् श्रुतं तज्जनित-वासनया निद्रासमये यः
प्रपञ्चः प्रतीयते सा स्वप्नावस्था।
सूक्ष्मशरीराभिमानी आत्मा तैजस इत्युच्यते।

Svapnavasthā keti cet jāgradavasthāyām yad
drstam yat śrutam tajjanita-vāsanayā nidrāsamaye yah
prapañcah pratīyate sā svapnāvasthā |
Sūksmaśarīrābhimāni ātmā taijasa ityucyate |

स्वप्नावस्था - the dream state, का इति चेत् - if asked what it is, जाग्रदवस्थायाम् - in the waking state, यद् - which, दृष्टम् - seen; यद् - which; श्रुतम् - heard, तत्-जनित-वासनया - by the impressions born from that, निद्रासमये - at the time of sleep, यः - which, प्रपञ्चः - world, प्रतीयते - experience, सा - that; स्वप्न-अवस्था - dream state, सूक्ष्मशरीराभिमानी - identified with the subtle body, आत्मा - the Self, तैजसः - *taijasa*, इति उच्यते - is called

For the question, what is the dream state, the explanation is the world that is projected while in sleep from the impressions born of what was seen and heard in the waking state is called the dream state The Self identified with the subtle body is called *taijasa*

Seeing is believing Also most of our knowledge in the waking world is gathered through hearing Therefore, the eyes and the ears are the main sources of gaining experiences. Experiences gained through them, the other senses, the mind and the intellect in the waking state form impressions on the mind The more intense or more repetitive the experience, the deeper are the impressions formed

The mind creates, sustains and ends the dream world Not only the world, but also the enjoyer of this world (the dreamer) is created by the mind. The dreamer can have an entirely different identity from the waker The intellect has no role to play in the dream state Also, there is no notion of doership and hence no merit or demerit is created in the dream One is not punished for the crime done in a dream! There is only the notion of enjoyership (*bhoktrtvam*), but again there is no choice about whether to enjoy or to suffer

Dreams are the unfulfilled wishes of the waker or the garbled impressions of the waking state that do not require gross manifestation One may dream of winning a lottery ticket or of a horse flying The dream may seem strange or the sights illogical or ridiculous to the waker, but the dreamer does not feel so The Self does not identify with the gross body then, but only with the subtle and causal bodies The individual is then called *taijasa*–as the dream world is thought-created (*tejomaya antahkaranavrtti rūpatvāt taijasah*) The dream may seem unreal to the waker, but it seems very real to the dreamer

The deep sleep state

अथ सुषुप्त्यवस्था का?
अहं किमपि न जानामि

सुखेन मया निद्राऽनुभूयत इति सुषुप्त्यवस्था।
कारणशरीराभिमानी आत्मा प्राज्ञ इत्युच्यते।

Atha susuptyavasthā kā | Aham kımapı na jānāmı |
Sukhena mayā nıdrā'nubhūyata ıtı susuptyavasthā |
Kāranaśarīrābhımānī ātmā prājña ıtyucyate |

अतः - then, सुषुप्त्यवस्था - deep sleep state, का - what, अहम् - I, किमपि न - nothıng, जानामि - know, सुखेन - happıly; मया - by me, निद्रा - sleep, अनुभूयते - experıenced, इति सुषुप्त्यवस्था - ıs the deep sleep state, कारणशरीर-अभिमानी - ıdentıfıed wıth the causal body, आत्मा - self, प्राज्ञः - *Prājñah*, इति उच्यते - ıs called

Then what ıs the deep sleep state?
That state about whıch one says later, "I dıd not know anythıng, I enjoyed good sleep," ıs the deep sleep state The Self ıdentıfıed wıth the causal body ıs called *prājña*

When one gıves up ıdentıfication wıth the gross and subtle bodies and ıdentıfies only wıth the causal body, one ıs saıd to be ın the deep sleep state In that state, one experıences the absence of all objects, emotıons and thoughts When one awakes from ıt one says, "I dıd not know anything but the experıence of happıness I slept well" Thıs memory of havıng slept well or otherwıse proves the presence of 'I', the experıencer even ın the absence of the world Hence the joy experıenced ıs of one's own true nature Due to ıgnorance we do not know thıs and so we awake, as ıgnorant as ever, lookıng for joy ın the world of objects yet agaın

In the wakıng state I ıdentıfy wıth the gross body and become the doer and enjoyer In the dream I ıdentify wıth the subtle body and become the enjoyer of the dream world. In the deep sleep state there ıs neıther the doer of actıons nor the

enjoyer of the world. In the absence of thoughts, there is no concept of time, space or duality. Hence I cannot say how long I slept or where I was in sleep.

In the waking and dream states I know I exist, but I do not know my true nature. I take myself to be the gross and subtle bodies and the waking and the dream worlds to be real. In the deep sleep state, I am ignorant of my true nature and also of the world. Except for the awareness that 'I exist', there is total ignorance and therefore the individual is called *prājña* (*prāyena ajñah*–one who is more or less ignorant).

The waking and dream states of each of us differs but the deep sleep state is the same for all The king, the beggar, the ignorant one and the wise man–all experience bliss in the deep sleep state There are no degrees in this bliss. It is homogeneous, partless and complete Therefore, one does not want to come out of it. One is refreshed and rejuvenated by this state If we are sleepless for even for a day, we become distraught We willingly give up the whole world to go to sleep. Some even take sleeping tablets to induce this state We go to this state either from the waking or dream state, being overpowered by inertia. The unmanifest impressions (*vāsanās*) of the waking world manifest to push us out of this state either into the dream or waking worlds There are also some 'in-between' states that we experience. The sleep walker is both awake and asleep One in half sleep is neither awake nor asleep. The day dreamer is both aware and dreaming

The three states come and go Each negates the experience and reality of the other two I am the witness of these states I stand un-negated by them. I may act like a beggar in a play, but I do not become a beggar Similarly, I am not the roles I take up of the dreamer, waker and deep sleeper

The Five Sheaths

पञ्च-कोशाः के?
अन्नमयः प्राणमयः मनोमयः विज्ञानमयः आनन्दमयश्चेति।

Pañca-kośāh ke | Annamayah prānamayah manomayah vijñānamayah ānandamayaśceti |

पञ्चकोशाः - the five sheaths, के - what, अन्नमयः - annamaya, प्राणमयः - prānamaya, मनोमयः - manomaya, विज्ञानमयः vijñānamaya, आनन्दमयः - ānandamaya, च - and, इति - thus

What are the five sheaths?
They are *annamaya, prānamaya, manomaya, vijñānamaya* and *ānandamaya.*

Kośa means a covering (*kośavat ācchādayati tasmāt kośah*) The cocoon of the silkworm covers the silk worm totally The silk worm is bound by its own creation as it is unable to free itself The scabbard of the sword covers the sword It is of the same shape as the sword It indicates the presence of the sword even though it covers the sword from one's sight The scabbard is always different from the sword and does not affect the sword in any way Similarly, the Self is covered by five sheaths, viz *annamaya, prānamaya, manomaya, vijñānamaya* and *ānandamaya* The fact that I see, think, feel etc indicates the presence of 'I'. The functioning of these sheaths proves the presence of the Self But they cover the true nature of the Self The five sheaths are of my making, but I get so identified with them that I am bound by them and am unable to free myself Even though I am essentially always free from them, I get

attached and affected by them and therefore suffer. We have to discover the Self as beyond the five sheaths.

The food sheath

अन्नमयः कः?
अन्नरसेनैव भूत्वा अन्नरसेनैव वृद्धिं प्राप्य अन्नरूपपृथिव्यां यद्विलीयते तदन्नमयः कोशः स्थूलशरीरम्।

Annamayah kah? Annarasenaiva bhūtva annarasenaiva vrddhim prāpya annarūpaprthivyām yadvilīyate tadannamayah kośah sthūlaśarīram |

अन्नमय - *annamaya*, क - what, अन्नरसेन एव æ by the essence of food alone, भूत्वा - having been born, अन्नरसेन एव æ by the essence of food alone, वृद्धिम् - growth, प्राप्य - having attained, अन्न-रूप-पृथिव्याम् - into the earth which is of the nature of food, यद् - which, विलीयते - merges, तत् - that; अन्नमयः कोशः - the food sheath, स्थूलशरीरम् - gross body

> That which is born from the essence of food, grows by the essence of food and merges into the earth, which is of the nature of food is called the food sheath or the gross body

The word '*maya*' in *annamaya* means modifications The body is the result of modification of food and hence called *annamaya*. The food eaten is digested. Its very essence becomes the sperm in man and the ovum in woman They combine to form the seed from which the foetus is formed It is nourished in the womb by the food eaten by the mother At birth the child emerges from the womb and is nourished by the mother's milk It grows up and develops in strength and size due to the food

eaten. We consume mountains of food in our lifetime Finally we die to merge into food (earth) The earth itself becomes the food we eat and therefore from earth we are born to go back to the earth, or one can say that we are born from food and go back to food (*adyate atti ca bhūtāni tasmāt annam tad ucyate iti*) Food is that which is eaten by beings and which eats beings.

We eat food and food in turn eats us Many die by overeating Also they body gets eaten by many viruses and bacteria even while we are alive, and by worms and other beings when we die The soil from which we are shaped in turn gets converted into food eaten by others Identifying with the *annamaya kośa*, I say, "I am tall, fair, *vaiśya* etc "

The vital air sheath

प्राणमयः कः?

प्राणाद्याः पञ्चवायवः वागादीन्द्रियपञ्चकं प्राणमयः कोशः।

Prānamayah kah?

Prānādyāh pañcavāyavah vāgādīndriya- pañcakam prāṇamayah kośah |

प्राणमयः - *prānamaya*, कः - what, प्राणाद्याः - *prāna* etc; पञ्चवायवः - five air modifications, वागादीन्द्रियपञ्चकम् - the five organs of action like speech etc, प्राणमयः कोशः - *prānamaya kośa*

What is *prāṇamaya kośa*? The five physiological functions like *prāna* etc and the five organs of action like speech etc together form the vital air sheath

The vital air sheath pervades the food sheath It is subtler than the food sheath The five modifications of air (*vāyu vikāra*)

which control the main physiological functions of the body are called *prānas* They are

1 *Prāna*–Breathing is governed by the *prāna* When the inhalation and exhalation is slow, deep, rhythmic and even, then the breathing is proper and good The slower, deeper, more rhythmic and even the exhalation, the better the breathing
2 *Apāna*–The evacuation and rejection of all waste from the body is taken care of by *apāna* Were it not for its efficient functioning, toxic chemicals and waste would gather in the body
3 *Vyāna*–The circulation of blood and nourishment to every cell of the body is the work of *vyāna*. When one sits in a particular posture for a long time and the blood does not circulate freely, one commonly experiences leg cramps and the like
4 *Udāna*–All reactions or reverse processes are done by *udāna*, Eg. Vomiting, burping, shedding tears and sneezing It is responsible for the mind rejecting one thought and taking another It supplies the necessary power to the subtle body to leave the gross body at death.
5 *Samāna*–The food eaten is digested and assimilated by *samāna*

The five *prānas* are vital to life They function silently from birth to death even while we sleep If even one of them were to stop completely, we would die. They connect the subtle body to the gross body and energise both When they function efficiently, the body remains healthy, the sense organs are keen, the organs of action strong and the mind alert When they malfunction, the body becomes ill, imbalanced, weak, dull and

diseased. Hence the emphasis on *prāṇāyāma* in the *Yoga Śāstras* One can control the *prāṇas* through the mind and *yogis* are known to be able to stop their breathing or heart beat and breathe from their rib bone etc Normally they function naturally and involuntarily Fortunately one does not have to learn how to breathe or digest and keep doing them consciously.

The five *prāṇas* and the sense organs of action together are called the *prāṇamaya kośa* Identified with it, a man says, "I am hungry, thirsty etc "

The mental sheath

मनोमयः कोशः कः?
मनश्च ज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स मनोमयः कोशः।

Manomayah kośah kah? Manaśca jñānendriyapañcakam militvā yo bhavati sa manomayah kośah |

मनोमयः कोशः - manomaya kośa; कः - what, मनः - mind, च - and, ज्ञानेन्द्रियपञ्चकम् - the five sense organs of perception, मिलित्वा - together, यः - which, भवति - becomes, सः - it, मनोमयः कोशः - the mental sheath.

What is *manomaya kośa*? The mind and the five sense organs of perception together form the mental sheath

It consists of the mind and the sense organs of perception.

The mind is the seat of emotions like anger, jealousy, love, compassion etc It is constituted of thoughts in a state of volition "Shall I read or not?" "Is it fun or not?" etc It is the mind that perceives the objects of the world through the senses If the mind does not back the sense organs, they cannot receive any stimuli

My eyes may be open, but I miss what lies in front of me if my mind is elsewhere It is only through the mind that the organs of action also respond to the world

Identified with the mental sheath, I say, "I am happy", "I am unhappy", "I am getting deaf" etc The Self is neither happy nor unhappy It is of the nature of pure bliss.

The intellectual sheath

विज्ञानमयः कः?
बुद्धिज्ञानेन्द्रियपञ्चकं मिलित्वा यो भवति स विज्ञानमयः कोशः।

Vijñānamayah kah? Buddhijñānendriyapañcakam militvā yo bhavati sa vijñānamayah kośah |

विज्ञानमयः - *vijñānamaya*, कः - what; बुद्धिज्ञानेन्द्रिय-पञ्चकम् the intellect and the five sense organs of perception, मिलित्वा together, यः - which, भवति - is, सः - it, विज्ञानमयः कोशः - the intellectual sheath

What is *vijnānamaya*? The intellect and the five sense organs of perception together is the intellectual sheath It is subtler than and pervades the former three sheaths It control the other three It constitutes the intellect and the five sense organs or perception The five senses are common to both the mental and intellectual sheaths as perception involves both the mind and the intellect

Thoughts in a framework of decision-making is the intellect Ignorance of the Self manifests first as the decision of the intellect as 'I am a doer', 'I am finite' etc This then gives rise to the notions, 'I am tall', 'I am hungry', 'I am happy' etc.

Knowledge of the Self also takes place in the intellect as 'I am infinite', 'I am pure happiness' etc The intellect is the seat of the values of life, based on which we have in the world What we value we try to emulate, run after or cherish. If I decide money is everything and I must have it, I act accordingly The intellect discriminates between right and wrong, real and unreal etc. To innovate, create, discover, visualise, imagine, observe, conclude, inquire, question, recognise, assimilate etc are intellectual abilities The mind carries the sense perception to the intellect Based on previous experience it recognises, understands and decides on the course of action. It conveys the same through the mind to the organs of action and the body to act accordingly Hence the intellect is called the driver of this vehicle of the body (*buddim tu sārathim viddhi*)

The vital air, mental and intellectual sheaths together form the subtle body.

(Note During such analysis as above, the mind and intellect may be expressed as two different entities. It might help to keep in mind that they too are only two names given to the same mental faculty when its function differ–mind when it feels and intellect when it thinks In common parlance this is expressed as the heart and the head respectively)

The Bliss sheath

आनन्दमयः कः?
एवमेव कारणशरीरभूताविद्यास्थमलिनसत्त्वं
प्रियादिवृत्तिसहितं सत् आनन्दमयः कोशः।
एतत् कोशपञ्चकम्।

Ānandamayah kah?
Evameva kāranaśarīrabhūtāvidyāstha-

malinasattvam priyādivrttisahitam sat ānandamayah kośah Etatkośapañcakam |

आनन्दमय - *ānandamaya*, क - what, एवम् - in this way, एव - alone, कारणशरीरभूताविद्यास्थमलिन-सत्त्वम् - established in ignorance, which is of the form of the causal body of impure nature, प्रियादिवृत्तिसहितम् सत् - united with thoughts like *priya* etc, आनन्दमय कोश - bliss sheath, एतत् - this, कोशपञ्चकम् - five sheaths

What is *ānandamaya kośa*? Established in ignorance, which is of the form of the causal body, of impure nature, united with thoughts like *priya* etc is the bliss sheath These are the five sheaths

The subtlest and the most pervasive of the sheaths is the bliss sheath It is otherwise called the causal body. It is of the nature of ignorance of the world and the Self, yet endowed with the bliss of the Self

When night falls, the world is covered by darkness All objects and their distinctive characteristics merge into it The objects are not destroyed, only they are not perceived. As the day dawns, distinctions manifest. Similarly in deep sleep when only the causal body is at play, all dualities, the ego, anxiety, agitation, the world, the subtle and gross bodies etc merge into total ignorance

The cleaner and steadier the water, the sharper and brighter the reflection of the sun When there is total purity and stillness, the sun is reflected perfectly Similarly, the water of the mind reflects the bliss of the Self In the deep sleep state, as there are no thought manifestations, in that state of absence of agitation, the bliss of the Self manifests totally But due to ignorance it is said to be of impure nature Even in the waking state, the mind which is pure and calm (*sāttvic*) experiences greater joy than one

which is agitated (*rājasic*) or dull (*tamasic*) It should be noted that all experienced joys are reflections of the bliss of the Self alone In the deep sleep state there are no degrees in this bliss, but in the waking and dream states, we experience various qualities and intensities of joy There is the *sattvic* joy of watching a sunrise, the *rajasic* joy of watching or reading a thriller and the *tamasic* joy of hurting another Again there is joy in thinking of a dear object or being (*priya*) The intensity of joy increases when you actually gain the object or meet the person (*moda*) The joy is maximum when you enjoy the object or become one with it (*pramoda*) You forget yourself and all dualities of the enjoyer and the enjoyed There is only enjoyment The five sheaths from the covering which conceals the jewel of the Self in its folds. They are modifications of the elements, born to die and are known to be different from 'I' the pure Self The Self is beyond all modifications, unborn, immortal, the witness of all We are thus different from the five sheaths This is explained in the following text

Beyond the Five Sheaths

मदीयं शरीरं मदीयाः प्राणाः मदीयं मनश्च मदीया बुद्धिर्मदीयम्
अज्ञानमिति स्वेनैव ज्ञायते तद्यथा मदीयत्वेन ज्ञातं
कटककुण्डल-गृहादिकं स्वस्माद्भिन्नं तथा पञ्चकोशादिकं
स्वस्माद्भिन्नं मदीयत्वेन ज्ञातमात्मा न भवति।

Madīyam śarīram madīyāh prānāh madīyam manaśca
madīyā buddhirmadīyam ajñānamiti svenaiva
jñāyate tadyathā madīyatvena jñātam kataka-
kundalagrhādikam svasmādbhinnam tathā pañcakośā-
dikam svasmādbhinnam madīyatvena jñātamātmā na
bhavati |

मदीयं शरीरम् - my body, मदीया प्राणाः - my *prānas*; मदीय मन - my mind, च - and, मदीया बुद्धि - my intellect; मदीयम् अज्ञानम् - my ignorance, इति - thus, स्वेन एव - by oneself alone, ज्ञायते - known, तद्यथा - just as, कटक-कुण्डल-गृहादिकम् - bangles, ear-rings, house etc मदीयत्वेन ज्ञातम् - known as mine, स्वस्मात् - from myself, भिन्नम् - different, तथा - so also, पञ्चकोशादिकम् - the five sheaths etc स्वस्माद् - from myself, भिन्नम् - different; मदीयत्वेन - as mine, ज्ञातम् - known; आत्मा - Self, न भवति - is not

Just as bangles, ear-rings, house etc known as 'mine' are all other than the knower 'me', so too, the five sheaths etc are known by the Self as 'my body, my *prānas*, my mind, my intellect and my knowledge' and are therefore not the Self

An object related to 'me' is called 'my' I am different from what I call 'my' Also 'I' know it is 'my' The knower is different from the 'known' I say 'my wife', 'my house', 'my watch' etc Similarly I say 'my body', 'my breath', 'my mind' etc Just as the wife etc are known, the body etc are also known to me If the wife, house etc is not me then how can the body, breath, etc be me?

The logic behind the fact that I am not the five sheaths is simple But the most simple facts are the most difficult to grasp and accept. Our mind is so complicated and the habits of the past so strong that one does not see the truth Even if the truth is appreciated, it is not accepted Even if it is accepted, it is not owned up to This mistake takes place, despite logic too because a) the Self is unpredictable and inconcievable, therefore we have no notion of it It stands well-covered by the five sheaths and b) the five sheaths are always in proximity of the Self and this makes identification with them easier

Therefore through continuous discrimination and firm resolve one must uncover the Self and get liberated from the shackles of the five sheaths

The nature of the Self

आत्मा तर्हि कः? सच्चिदानन्दस्वरूपः।

Ātmā tarhi kah? Saccidānandasvarūpah |

आत्मा - Self, तर्हि - then, कः - what, सत्-चित्-आनन्द-स्वरूपः - the nature of Existence-Consciousness-Bliss

Then what is the Self? It is of the nature of Existence, Consciousness, Bliss

The not-Self (*anātmā*) was described in its entirety and it was explained how it is not the Self (*Ātmā*) The three bodies, five sheaths and the three states constitute the not-Self. Then what is the Self?

The nature of the Self can be indicated in two ways –

1 *Tatastha laksana* Indicated with respect to the world and its conditioning as the cause of the world, the witness of the thoughts etc
2 *Svarūpa laksana* Indicated directly as infinite, eternal etc

Here the Self is indicated by the *svarūpa laksana* as Existence-Consciousness-Bliss Each is now explained

Existence

सत् किम्? कालत्रयेऽपि तिष्ठतीति सत्।

Sat kim? Kālatraye'pi tisthatīti sat |

सत् - Existence, किम् - what, कालत्रये - three periods of time, अपि - also, तिष्ठति - remains, इति - thus, सत् - is Existence

What ıs Exıstence? That which remaıns unchanged ın the three perıods of tıme (past, present and future) ıs Exıstence

The past and the future are named only with respect to the present The Self is 'present' ın all the three periods of tıme It means, it was always there and wıll ever be. There was never a tıme when 'I' was not and there wıll never be a tıme when 'I' am not there Bırth ıs the coming into exıstence of a particular name and form and death their destruction Sınce I ever exıst, I am bırthless (*aȷanmā*), deathless (*amara*), beginnıngless (*anādi*) and endless (*ananta*)

Anything wıth a name, form and qualıty undeıgoes birth, death and change Being bırthless, I am timeless (*nıtya*), changeless (*avıkāri*), nameless (anāmı), formless (*nırākāra*) and attributeless (*nırguna*) This objectless existence is of the nature of pure Beıng In it there ıs no becomıng as ıt ıs changeless (*nırvıkāra*)

Anythıng exısts because of thıs Exıstence prıncıple whıch ıs the very substratum of the entıre unıverse It is experienced ın the world as the 'ısness' of an object such as the book 'ıs,' the table 'ıs' etc It ıs experıenced wıthın as 'I am'

Consciousness

चित् किम्। ज्ञानस्वरूपः?

Cıt kım? Jñānasvarūpah |

चित् - Conscıousness, किम् - what, ज्ञान-स्वरूपः nature of knowledge

What ıs Consciousness? It ıs of the nature of absolute knowledge

Knowledge of the world is gained as thoughts of the mind Without thoughts, no knowledge of any object is possible 'This is a book', 'I am hungry', 'I do not understand' etc are thoughts of the mind Without me the thoughts cannot be know I illumine all my thoughts, remaining different from them I not only illumine my thoughts, but also their absence Thoughts come and go, but I remain unchanging and ever shining Then who illumines the Self? None can illumine the Self It being the subject, It can never be known as an object of knowledge Also there is no need to illumine It as It is self-shining The sun does not need a torch light to illumine it I always know that 'I am' I do not need my wife to tell me so. Even in the deep sleep state when the mind is not functioning, I am and I know that I am, as I get up saying, "I slept well"

This self-shining, ever-shining knowledge principle is called *Cit* or Consciousness which is my own true nature

Bliss

आनन्दः कः? सुखस्वरूपः।

Āandah kah? Sukhasvarūpah |

आनन्द - Bliss, कः - what, सुखस्वरूप - of the nature of happiness

What is Bliss? It is of the nature of absolute happiness

A thing is dear to me only when it gives me joy I love my house as it is a place that gives me comfort and joy I love myself the most I love others for my sake, but I love myself unconditionally, totally, eternally (*Ātmanastu kāmāya sarvam priyam bhavati* . All is loved for one's sake). Therefore I must be the source of absolute happiness

There is sorrow infinitude. The Self is beyond time, space and objects It is infinite and hence of the nature of the absolute happiness Each thing tends to move towards its own nature. I always desire happiness which is my true nature My nature is never a burden to me. Happiness is never a burden to me, whilst sorrow is

Then why don't I experience this happiness? Why am I miserable or dissatisfied most of the time? The desires in my mind for objects veil this happiness In moments when I am peaceful, I do experience joy within myself

एवं सच्चिदानन्दस्वरूपं स्वात्मानं विजानीयात्।

Evam saccidānandasvarūpam svātmānam vijānīyāt |

एवम् - thus, सत्-चित्-आनन्द-स्वरूपम् - the nature of Existence-Consciousness-Bliss, स्वात्मानम् - of the oneself, विजानीयात् - should be known

Thus one should know oneself to be of the nature of Existence-Consciousness-Bliss

Thus the Self is of the nature of Existence-Consciousness-Bliss A rose is fragrant to smell, red in colour and soft to feel The smell, colour and touch are three aspects of the same rose Similarly Existence-Consciousness-Bliss are aspects of the one Self A quality always belongs to a substance and a substance always has a name and form The Self is beyond all names, forms and qualities Then are Existence, Consciousness and Bliss different from each other? The Self is partless, therefore Existence is Consciousness and Existence-Consciousness is Bliss The Self is infinite and there can be no two infinites Therefore also they are one. They why three names? They are three indicators of the nature of the Self and hence enumerated

differently 'I am', 'I know that I am' and 'I am always dear to myself' (*Ahamasmi, sadā bhāmi, kadācinnāham apriyah*) is a single experience based on which I transact in the world

One should know one's infinite nature for on knowing it, one gets liberated from all sorrows for all times to come How can one know it? (*Ātmā vā are drastavyah śrotavyah mantavyah nididhyāsitavyah*) The Self should be known by listening, reflecting and meditating on It One may have heard about It, reflected upon it and even attempted meditation, yet one may not realise the Self. It may still be only at an intellectual level (*paroksa jñāna*) This is because the initial preparation of the mind is not sufficient By *karma yoga*, *bhakti yoga* etc the mind should be made pure, subtle and single-pointed (*sādhana catustaya sampanna*) Knowledge gets firmly rooted in such a mind and the Self is directly experienced (*aparoksānubhūti*)

The Universe

There are three aspects of life The individual (*jīva*), the world (*jagat*) and the creator (*Īśvara*) of the individual (microcosm) and the world (macrocosm) Every effect must have a cause. The individual and the world too must have a cause They are made up of the five elements Who made the five elements? They could not have created each other and therefore they must have a cause. We call that cause Īśvara.

Having explained in detail who the individual is and what his true nature is, now starts the discussion on the world and its true nature It is to be noted that the individual is part of the world and cannot exist without the world

अथ चतुर्विंशतितत्त्वोत्पत्तिप्रकारं वक्ष्यामः।

Atha caturviṁśatitattvotpattiprakāram vaksyāmah |

अथ - now, चतुर्विंशतितत्त्व-उत्पत्ति-प्रकारम् - the evolution of the twenty four factors, वक्ष्यामः - we shall explain

Now we shall explain the evolution of the twenty four factors

The *rsis* counted twenty-four factors that constituted the world. They were the five great elements, the five sense organs of perception (*pañcajñānendriya*), the five sense organs of action (*pañcakarmendriya*), the five *prānas* (*pañcaprāna*) and the four thought modifications (*manah, buddhi, ahankāra, cittam*). One of these factors cannot alone be the cause How did the twenty-four emerge and in what order is now explained in the following text

Māyā

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका माया अस्ति।

Brahmāśrayā sattvarajastamoguṇātmikā māyā asti |

ब्रह्माश्रया - depending on *Brahman*, सत्त्वरजस्तमोगुणात्मिका - which is of the nature of the qualities *sattva*, *rajas* and *tamas*, माया - *māyā*, अस्ति - is

Depending on *Brahman*, *māyā* exists, which is of the nature of the three qualities of *sattva*, *rajas* and *tamas*

The Truth is called *Brahman* (*bṛhattamatvāt brahma*). That which is the 'Big' is *Brahman*. 'Big' is an adjective that generally qualifies a noun. The adjective is limited by the noun it qualifies. Eg. Bigness is limited to the bigness of the elephant when we say 'this is a big elephant' But when the adjective is used without a noun, there is no such restriction. Brahman is said to be the Big Its bigness has no limits It is infinite We have already seen that the pure Self is infinite Therefore *Brahman* is the pure Self

Every effect must have a cause The world too must have a cause The cause must exist before the effect. The Truth alone existed before the names, forms and qualities of the world came into existence Therefore the Truth must be the cause of the world But the Truth is changeless It cannot become anything other than Itself. It is of the nature of Existence-Consciousness-Bliss. But we see that the world exists, yet it is ever changing, inert and sorrow-ridden Then from such a changeless cause, how can this changing world emerge?

To explain this, *Vedānta* postulates the concept of *māyā* (*yā mā sā māyā*)–that which is not, yet appears to be is called *māyā* From the standpoint of the Truth, there is no world, yet we experience it This is *māyā*. From the standpoint of the world, the Truth alone can be its cause, but from the standpoint of the Truth it can have no 'effect' This is due to *māyā*. A snake is seen on a rope The rope cannot create the snake, yet we experience the snake. As far as the rope is concerned there was never a snake and there can never be a snake on it

Māyā has two powers –

a) The veiling power (*āvarana śakti*) This is of the nature of ignorance which veils the Truth This by itself cannot create the world.

b) The projecting power (*viksepa śakti*)· This is the creative power that projects the entire world of names and forms It manifests inherent impressions It cannot do so without the veiling power As in the example, the ignorance of the rope should precede the projection of the snake vision.

The Truth when endowed with *māyā* is called *Īśvara*, the Creator of the world. *Māyā* the creative power of *Īśvara* is worshipped in the Hindu tradition as *Śakti*. The power of *māyā* is unfathomable. It can make the impossible seem real. It creates the boundaryless cosmos from beginningless times and shall continue to do so endlessly *Māyā* however has no separate existence from the Truth. Without Existence, nothing can exist *Brahman* alone has intrinsic existence Therefore *māyā* depends on the Truth for its very existence. Also in the Truth, there is no trace of *māyā*; therefore *māyā* is destroyed on knowing the Truth

Māyā has three qualities. They are *sattva guna* characterised by knowledge, *rajo guna* which is of the nature of activity and

tamo guṇa which implies inertia The three qualities pervade the entire creation By their permutation and combination an infinite variety of name, forms and qualities are created

For any created object there are two causes–the material cause (*upādāna kārana*) and the efficient cause (*nimitta kārana*) To make a pot, there must be mud (the material cause) and the potter (the efficient cause). Usually the two causes are different from each other. The materal cause remains with the object, while the efficient cause is different from the object What are the material and efficient causes of the world? Are they different or the same?

The five great elements (*pañcabhūta*) are the material cause of the world But who made them? That which made them must exist before creation We have already seen that the Truth alone exists before creation Therefore, the five elements must have emerged from the Truth alone. By the same logic the efficient cause of the world too must be the Truth alone We see that whenever the material and efficient cause is the same, the created object is an illusion. Eg In the dream, the waking mind alone is the dream world and its creator, sustainer and destroyer Thus a dream is an illusion. This being so, there can be no logical sequence to creation

But for us, the waking world is real It does seem to be governed by natural laws and there also seems to be a cause-effect relationship between various happenings Keeping our experience in mind, the author now explains the sequence of creation

The Evolution of the Five Elements

तत आकाशः संभूतः। आकाशाद् वायुः।
वायोस्तेजः। तेजस आपः। अद्भ्यः पृथिवी।

Tatah ākāśah sambhūtah | Ākāśād vāyuh |
Vayostejah | Tejasa āpah | Adbhyah prthivī |

तत - from that, आकाश - space, सभूत - was born; आकाशाद् - from space, वायु - air, वायो - from air, तेज - fire, तेजसः - from fire, आपः - water, अद्भ्यः - from water, पृथिवी - earth

From that (*māyā*), space was born From space, air From air, fire From fire, water From water, earth

The process of creation is from the subtle to the gross. Subtlety is measured by an object's pervasiveness and the number of perceivable qualities it has The more pervasive the object, the more subtle it is. The lesser the number of qualities, the subtler it is The Truth is the subtlest of all It is all-pervasive and beyond the cognition of all the instruments of knowledge as it is attributeless

Space is the first element created through the power of *māyā* It is the subtlest of the elements It has the quality of sound and can therefore carry sounds (as sound waves)

From space came air, which is less pervasive It has the qualities of sound and touch, therefore it can be heard and felt.

Fire emerged from air It is less pervasive and has the qualities of sound, touch and form and it therefore heard, felt and seen

Water came next in order and is even less pervasive It has the qualities of sound, touch, form and taste and can be heard, felt, seen and tasted Even though it is tasteless by itself, all taste is possible due to it.

The last is the earth which is the grossest and the least pervasive It has the qualities of sound, touch, form, taste and smell and can therefore be heard, touched, seen, tasted and smelt.

These subtle elements are called *tanmātras* They cannot be perceived by our sense organs. Only when they grossify can they be perceived as the sense objects

The material cause is never different from the created object. Therefore, the three qualities of *māyā* pervade the five elements. As we have seen, the ultimate material cause of the world can be the Truth alone Therefore the Truth pervades the five elements just as gold pervades all gold ornaments and water all waves.

When does *māyā* create the five elements? The three qualities of *māyā* in their unmanifest form remain in a state of equilibrium (*sāmya avasthā*) When this balance is somehow disturbed, the process of creation begins

The Evolution of the *Sattva* Aspect

The organs of perception

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य सात्त्विकांशात्
श्रोत्रेन्द्रियं संभूतम्।
वायोः सात्त्विकांशात् त्वगिन्द्रियं संभूतम्।
अग्नेः सात्त्विकांशात् चक्षुरिन्द्रियं संभूतम्।
जलस्य सात्त्विकांशात् रसनेन्द्रियं संभूतम्।
पृथिव्याः सात्त्विकांशात् घ्राणेन्द्रियं संभूतम्।

Etesām pañcatattvānām madhye ākāśasya sāttvikāṁśāt
śrotrendriyaṁ sambhūtam |
Vāyoh sāttvikāṁśāt tvagindriyam sambhūtam |
Agneh sāttvikāṁśāt caksurindriyam sambhūtam |
Jalasya sāttvikāṁśāt rasanendriyam sambhūtam |
Prthivyāh sāttvikāṁśat ghrānendriyam sambhūtam |

एतेषाम्- of these, पञ्चतत्त्वानाम् मध्ये - of the five elements, आकाशस्य - of space, सात्त्विकांशात् - from the *sattva* aspect, श्रोत्रेन्द्रियम् - sense organ of hearing, सभूतम् - was evolved, वायोः of air, सात्त्विकाशात् - from the *sattva* aspect, त्वगिन्द्रियम् - organ of touch, अग्नेः - of fire, सात्त्विकांशात् - from the *sattva* aspect, चक्षुरिन्द्रियम् - organ of sight, जलस्य - of water, सात्त्विकाशात् - from the *sattva* aspect, रसनेन्द्रियम् - organ of taste, पृथिव्याः - of earth, सात्त्विकांशात् - from the *sattva* aspect, घ्राणेन्द्रियम् - organ of smell, सभूतम् - is born

Among these five great elements, out of the *sāttvic* aspect of space, the organ of hearing, the ear,

evolved From the *sāttvic* aspect of air, the organ of touch, the skin, evolved From the *sāttvic* aspect of fire, the organ of sight the eye, evolved From the *sāttvic* aspect of water, the organ of taste, the tongue, evolved From the *sāttvic* aspect of earth, the organ of smell, the nose, evolved

The subtle elements (*tanmātras*) create the sense organs which too enjoy the same degree of subtlety The main characteristic of *sattva guna* is knowledge Naturally the sense organs of perception are born from the *sāttvic* aspects of the five elements Each element has its own special quality To perceive it, the corresponding sense organ is evolved to perceive its special quality Eg. From the *sāttvic* aspect of space, the sense organ of hearing is created to perceive sound.

The evolution of the organs of action and perception are summarised in the following chart.

The organs of action and perception

Element	Aspect	Sense Organ	Deity	Faculty	Organ of action	Deity	Ability
1) Space	sound	ears	Space (*Dig*)	hearing	tongue	Fire (*Agni*)	speech
2) Air	touch	skin	Air (*Vayu*)	feeling	hands	*Indra*	grasping objects
3) Fire	form	eye	Sun (*Sūrya*)	seeing	legs	*Visnu*	locomotion
4) Water	taste	tongue	Water (*Varuna*)	tasting	genitals	*Prajāpati*	procreation
5) Earth	smell	nose	*Aśvini kumāras*	smelling	anus	Death (*Yama*)	Eliminating waste

एतेषां पञ्चतत्त्वानां समष्टिसात्त्विकांशात् मनोबुद्ध्यहंकार-चित्तान्तःकरणानि संभूतानि।
संकल्पविकल्पात्मकं मनः। निश्चयात्मिका बुद्धिः।
अहंकर्ता अहंकारः। चिन्तनकर्तृ चित्तम्।
मनसो देवता चन्द्रमाः। बुद्धेः ब्रह्मा। अहंकारस्य रुद्रः।
चित्तस्य वासुदेवः।

Etesām pañcatattvānām samastisāttvıkāmśāt manobudhyahamkāracıttāntahkaranānı sambhūtānı | Samkalpavıkalpātmakam manah | Nıścayātmıkā buddhıh | Ahamkartā ahamkārah | Cıntanakartr cıttam | Manaso devatā candramāh Buddheh brahmā | Ahamkārasya rudrah | Cıttasya vaśudevah |

एतेषाम् - of these, पञ्चतत्त्वानाम् - of the five elements; समष्टिसात्त्विकांशात् - the total *sāttvıc* aspect, मनोबुद्ध्यहंकारचित्तान्त-करणानि - the ınner ınstruments of the mınd, ıntellect, ego and memory, सभूतानि - are formed, सकल्पविकल्पात्मकम् - of the nature of ındecısıon, मन - mınd, निश्चयात्मिका - the nature of decısıon, बुद्धि - the ıntellect, अहंकर्ता - the notıon of doershıp, अहकार - ego, चिन्तनकर्तृ - thınkıng faculty; चित्तम् - memory, मनस - of the mınd, देवता - presıdıng dıety, चन्द्रमा - moon, बुद्धे - of the ıntellect, ब्रह्मा - *Brahmā*, अहंकारस्य - of the ego, रुद्र - *Rudra*, चित्तस्य - of memory, वासुदेवः - *Vāsudeva*

From the total *sāttvıc* aspect of these fıve elements the ınner ınstrument of the mınd, ıntellect, ego and memory are formed The mınd ıs of the nature of ındecısıon The ıntellect ıs of the nature of decısıon The ego ıs of the nature of the notıon of doershıp

Memory is of the nature of thinking or recollection The presiding deity of the mind is the Moon, of the intellect, *Brahmā*, of the ego, *Rudra* and of memory, *Vāsudeva*

The ten sense organs are called the outer equipment (*bahiskarana*) as they receive knowledge about outside objects and respond to the world The mind receives sense perceptions, cognises then based on previous experience and commands the senses to respond. It is called the inner equipment (*antahkarana*) The mind cannot contact the world directly It has to go through the senses The senses also cannot function without the prompting of the mind. Hence, there is a close relationship between them They function in co-ordination. Each sense organ perceives only its particular sense object. The mind receives information from all of them It understands sound, touch, form, taste and smell It also feels emotions and thinks thoughts It is the seat of all knowledge and therefore made from the *sāttvic* aspect of all the five elements

The inner equipment is a continuous flow of thought modifications (*vrtti*) It is classified into four according to the different functions it performs. The same person is called a singer when he sings and a dancer when he dances The four categories are

1. ***Manaḥ*** = the mind Thoughts in a state of volition constitute the mind Should I see the movie or not? May be I should do so tomorrow Will I get a ticket? This state of vacillation continues till a decision is made Emotions also constitute the mind A person dominated by his mind cannot make quick decisions and is often swayed by his emotions and moods, likes and dislikes The moon is the presiding deity of the mind. The phases

of the moon keep changing like the mind How the moon affects the mind can be seen in a lunatic (lunar - moon) asylum Mental disturbance in patients is seen to increase on new moon and full moon days Most psychosomatic diseases also worsen during that time

2 ***Buddhi*** = the intellect Thoughts in a state of decision constitute the intellect Reasoning, observation, conclusion etc are functions of the intellect. One dominated by the intellect is called a rationalist He or she can think logically and decisively But one must be careful not to become a dry intellectual, bereft of tenderness The presiding deity of the intellect is the omniscient creator *Brahmā* All knowledge and creative ideas arise in the intellect *Bṛhaspati* the *Guru* of the *devatas* is also considered the deity of the intellect as it is the *Guru* who gives us knowledge *sūrya* (the Sun God) is also considered to preside over the intellect

3 ***Ahankāra*** = the ego The thought 'I am the doer' is the ego The ego does not mean pride It is the sense of individuality or the notion of doership Some are proud whilst others are not, but all have the notion of doership (except a realised person and the Lord) The mind, intellect and memory (remembered thoughts) keeping changing, but the ego is there with every thought It owns them, as 'I doubt', 'I decide', 'I remember', 'my anger', 'my idea' etc It comes into being with each thought The mind, intellect and memories of each one differs, but the ego is all the same It connects the pure Self to the three bodies, five sheaths and the three states as, 'I am fat', 'I ate', 'I slept well' etc *Rudra* (the one who makes all cry) is the deity of the ego Do we not

suffer because of the ego? *Rudra* (*Śiva*) is the Lord of destruction With the death of the ego, all suffering ends

4. ***Cittam*** = the memory· The function of reflection and recollection is the *cittam* All experiences are stored as impressions and can be recollected like the data bank of a computer. It is based on this information alone that we can think. *Vāsudeva* (*Visnu*) is the deity of the *citta* *Visnu* is said to wield *sattva guna* Only when we are calm and *sāttvic* can we clearly reflect and easily remember facts and events

The Evolution of the *Rajas* Aspect

एतेषां पञ्चतत्त्वानां मध्ये आकाशस्य राजसांशात् वागिन्द्रियं संभूतम्। वायोः राजसांशात् पाणीन्द्रियं संभूतम्। वह्नेः राजसांशात् पादेन्द्रियं संभूतम्। जलस्य राजसांशात् उपस्थेन्द्रियं संभूतम्। पृथिव्या राजसांशात् गुदेन्द्रियं संभूतम्। एतेषां समष्टिराजसांशात् पञ्चप्राणाः संभूताः।

Etesām pañcatattvānām madhye ākāśasya rājasāmśāt vāgindriyam sambhūtam | Vayoh rājasāmśāt panīndriyam sambhūtam | Vahneh rājasāmśāt padendriyam sambhūtam | Jalasya rājasāmśāt upasthendriyam sambhūtam | Prthivyā rājasāmśāt gudendriyam sambhūtam | Etesām samasti-rājasāmśāt pañcaprānāh sambhūtāh |

एतेषाम् - of these, मध्ये - among, पञ्चतत्त्वानाम् - of the five elements, आकाशस्य - of space, राजसांशात् - from the *rajasic* aspect, वागिन्द्रियम् - organ of speech, सभूतम् - was formed, वायोः - of air, राजसाशात् - from the *rajasic* aspect, पाणीन्द्रियम् - organ of grasping, सभूतम् - was formed, वह्ने - of fire, राजसाशात् - from the *rajasic* aspect, पादेन्द्रियम् - organ of locomotion, सभूतम् - was formed, जलस्य - of water, राजसांशात् - from the *rajasic* aspect, उपस्थेन्द्रियम् - genital organs, सभूतम् - was formed, पृथिव्या - of earth, , राजसाशात् - from the *rajasic* aspect, गुदेन्द्रियम् - anus, सभूतम् - was formed, एतेषाम् - of these, समष्टि-राजसाशात् - total *rajasic* aspect, पञ्चप्राणा - the five *prānās*, सभूता - were formed

Among these five elements, from the *rajas* aspect of space, the organ of speech, is formed From the *rajas* aspect of air, the organ of grasping, the hands are formed From the *rajas* aspect of fire, the organ of locomotion, the legs are formed From the *rajas* aspect of water, the organ of procreation, is formed From the *rājasic* aspect of earth, the anus, is formed. From the total *rajas* aspect of these five elements the five vital airs, *prānas* are formed

Rajo guna is characterised by activity So wherever there is activity, it is the manifestation of the *rājasic* aspect of *māyā* The five organs of action respond to the world by activating the body and the five *prānas* supply power to all the functions of the body and keep it alive through the physiological functions Hence both are the manifestations of the *rājasic* aspect of the five elements

The unmanifest condition of the five elements and the three qualities is the causal body The manifestation of the *sāttvic* and *rājasic* aspects of the five elements constitutes the total subtle body or the subtle world Now the manifestation of the *tāmasic* aspect is described

The Evolution of the *Tāmasic* Aspect

एतेषां पञ्चतत्त्वानां तामसांशात् पञ्चीकृतपञ्चतत्त्वानि भवन्ति।
पञ्चीकरणं कथम् इति चेत्। एतषां पञ्चमहाभूतानां तामसांशस्वरूपम् एकमेकं भूतं द्विधा विभज्य एकमेकमर्धं पृथक् तूष्णीं व्यवस्थाप्य
अपरमपरमर्धं चतुर्धा विभज्य स्वार्धमन्येषु अर्धेषु स्वभागचतुष्टयसंयोजनम् कार्यम्। तदा पञ्चीकरणं भवति।
एतेभ्यः पञ्चीकृतपञ्चमहाभूतेभ्यः स्थूलशरीरं भवति।

Etesām pañcatattvānām tāmasāmśāt pañcīkrta-pañcatattvānı bhavantı | Pañcīkaranam katham ıtı cet | Etesām pañcamahābhūtānām tāmaśamśasvarūpam ekamekam bhūtam dvıdhā vıbhajya ekamekamardham prthak tūsnīm vyavasthāpya aparamaparamardham caturdhā vıbhajya svārdhamanyesu ardhesu svabhāgacatustayasamyojanam kāryam |
Tadā pañcīkaranam bhavatı | Etebhyah pañcīkrta-pañcamahābhūtebhyah sthūlaśarīram bhavatı |

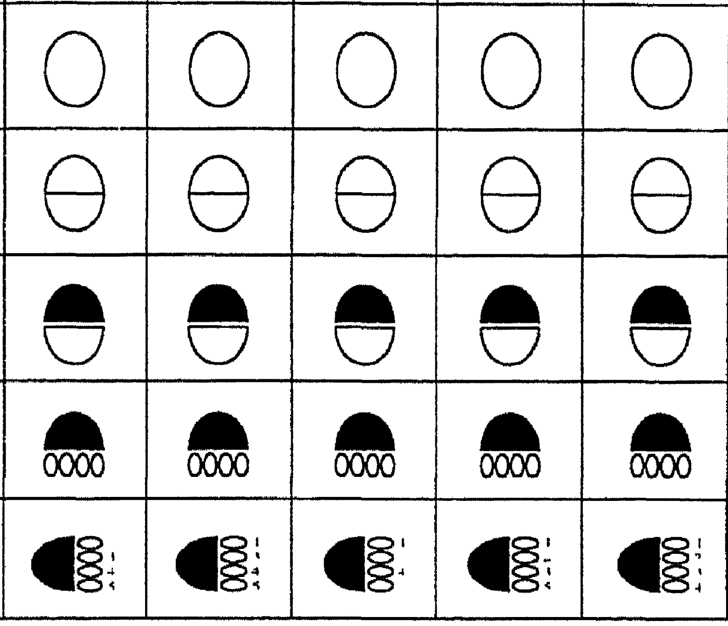
एतेषाम् - of these, पञ्चतत्त्वानाम् - of the five elements, तामसाशात् - from the *tamas* aspect, पञ्चीकृतपञ्चतत्त्वानि - grossified five elements, भवन्ति - are formed, पञ्चीकरणम् - *pañcīkaranam*, कथम् - how, इति चेत् - if asked, एतेषाम् - of these, पञ्चमहाभूतानाम् - of the five elements, तामसाशस्वरूपम् - from the *tamas* aspect, एकमेक भूतम् - each element, द्विधा विभज्य

- divides into two equal parts; एकमेकम् अर्धम् - each half, पृथक् - separate, तूष्णीम् व्यवस्थाप्य - remains intact, अपरम् अपरम् अर्धम् - each other half; चतुर्धा विभज्य - divides into four equal parts, स्वार्धम् - the intact half, अन्येषु अर्धेषु - to the other half, स्वभाग-चतुष्टय-सयोजनम् कार्यम् - one eighth portion gets joined, तदा - then, पञ्चीकरणम् - *pañcīkaranam*, भवति - happens, एतेभ्य - from these, पञ्चीकृत-पञ्चमहाभूतेभ्य - the grossified five elements; स्थूल-शरीरम् - the gross body, भवति - is formed

From the *tamas* aspect of these five elements, the grossified five elements are born If it is aske' how this *pañcīkarana* takes place, it is as follows·

1) The *tamas* aspect of each of the five elements divides into two equal parts
2) One half of each remains intact
3) The other half of each gets divided into four equal parts
4) Then to the intact half of one element, one eighth portion from each of the other four elements gets joined
5) Then *pañcīkarana* is complete
6) From these five grossified elements the gross body is formed

Gross elements	The *tamas* aspect of the subtle elements				
1) Space	1/2 S	1/8 A	1/8 F	1/8 W	1/8 E
2) Air	1/2 A	1/8 S	1/8 F	1/8 W	1/8 E
3) Fire	1/2 F	1/8 S	1/8 A	1/8 W	1/8 E
4) Water	1/2 W	1/8 S	1/8 A	1/8 F	1/8 E
5) Earth	1/2 E	1/8 S	1/8 A	1/8 F	1/8 W



Stages	Space 1	Air 2	Fire 3	Water 4	Earth 5	Description
(i)						*Tanmātrās*, each in itself
(ii)						Tendency to divide into two equal parts
(iii)						The split complete
(iv)	0000	0000	0000	0000	0000	One half remaining intact, the other splits into 4
(v)						Each half married with 4-bits borrowed from all others

Tamo guna is characterised by inertia. That which cannot know itself or illumine another is inert. That which cannot activate itself is inert The *tāmasic* aspect of the five elements together undergo the process of grossification as explained in the chart 1 and 2 By their mutual intermingling, each element thereafter has 50% of its own element and 12 5% of each of the other four Therefore each of the gross elements has the qualities of all the others These elements can thereafter be perceived by the senses The permutation and combination of these forms the gross world including the gross body

The vegetable you eat has starch, proteins, chemicals (earth), water content, its own heat, air and occupies space Even though water in its purest form is supposed to be tasteless, colourless and odourless, we know that sea water tastes salty, appears blue and has a distinct smell Our own body occupies space We have plenty of air within us The body has heat and more than half of it is made up of water There is the earth (food) element, which makes up most of its weight

The gross body cannot function without the subtle body When the subtle body leaves the gross body, the gross body disintegrates and goes back to the five gross elements As all gross bodies have the same gross elements, no gross body can claim to be superior to another. All differences at the gross level are superficial If this is understood, then all conflicts due to caste, creed, colour, sex etc. would end.

The relationship of the individual with the total is now explained

एवं पिण्डब्रह्माण्डयोरैक्यं संभूतम्।

Evam pindabrahmāndayoraikyam sambhūtam |

एवम् - in this way, पिण्डब्रह्माण्डयोः - of the microcosm and macrocosm ऐक्यम् - identity, संभूतम् - is established

Thus, there is identity between the microcosm and the macrocosm

The part is never separate from the whole It is always inherent in the whole. Minus a single part; the whole is not complete, therefore not whole

The individual subtle body is made from the total subtle elements, not remaining separate from them, ie the individual mind is part of the total mind Similarly, the individual gross body is made from the total gross elements Therefore the individual gross body (*pindānda*) is part of the total gross body (*brahmānda*) Also, the original cause of the total gross and subtle elements is the Truth, the pure Self The cause pervades the effects. Therefore, in essence, there is identity between the individual and the Total The waves are only part of the ocean in terms of name and form But with respect to their essence, the water, they are one This essential oneness is further explained.

***Jīva* and *Īśvara*:**

स्थूलशरीराभिमानि जीवनामकं ब्रह्मप्रतिबिम्बं भवति।
स एव जीवः प्रकृत्या स्वस्मात् ईश्वरं भिन्नत्वेन जानाति।
अविद्योपाधिः सन् आत्मा जीव इत्युच्यते।
मायोपाधिः सन् ईश्वर इत्युच्यते।
एवम् उपाधिभेदात् जीवेश्वरभेददृष्टिः यावत् पर्यन्तं तिष्ठति
तावत् पर्यन्तं जन्ममरणादिरूपसंसारो न निवर्तते।
तस्मात्कारणात् न जीवेश्वरयोर्भेदबुद्धिः स्वीकार्या।

Sthūlaśarīrābhımānı jīvanāmakam brahmapratıbımbam bhavatı | Sa eva jīvah prakrtyā svasmāt īśvaram bhınnatvena jānātı | Avıdyopādhıh san ātmā jīva ıtyucyate| Māyopādhıh san īśvara ıtyucyate | Evam upādhıbhedāt jīveśvarabhedadrstıh yāvat paryantam tısthatı tāvatparyantam janma-maranādırūpasamsāro na nıvartate | Tasmāt kāranāt na jīveśvarayorbhedabuddhıh svīkāryā |

स्थूलशरीराभिमानि - one who ıdentifies wıth the gross body, जीवनामकम् - called the *jīva*, ब्रह्मप्रतिबिम्बम् - reflectıon of *Brahman* (Truth), भवति - ıs, स: - that, एव - alone, जीवः - *jīva*, प्रकृत्या - by nature, स्वस्मात् - from hımself, ईश्वरम् - the Lord, भिन्नत्वेन - as dıfferent, जानाति - knows, अविद्योपाधिः सन् - condıtıoned by ıgnorance, आत्मा - the Self, ईश्वर - *Īśvara*, इत्युच्यते - ıs called, एवम् - ın thıs way, उपाधिभेदात् - due to dıfference ın condıtıonıngs, जीवेश्वरभेददृष्टि - the vısıon of dıfference between *jīva* and *Īśvara*, यावत् पर्यन्तम् - as long as, तिष्ठति - remaın, तावत्पर्यन्तम् - so long, जन्ममरणादिरूप-ससार - *samsāra* whıch ıs of the nature of bırth, death etc , न निवर्तते -

is not removed, तस्मात् कारणात् - for that reason, जीवेश्वरयोः - of *jīva* and *Īśvara*; भेदबुद्धिः - difference, न स्वीकार्या - should not be accepted

> The reflection of Brahman, which identifies itself with the gross body is called the *jīva* This *jīva* by nature, takes *Īśvara* to be different from himself or herself The Self conditioned by ignorance (*māyā*) is called *Īśvara* So long as the notion that the *jīva* and *Īśvara* are different remains, which is due to the difference in the conditioning, till then, there is no redemption from *samsāra* which is of the form of repeated birth, death etc Due to that reason, the notion that the *jīva* is different from *Īśvara* should not be accepted.

Brahman the Truth is infinite. It wields its inherent creative power, the total conditioning *māyā*, to appear as the world of things and beings. The Truth with the conditioning of *māyā* is called *Īśvara*. He is the creator, sustainer and destroyer of the world He is all-powerful (*sarvaśaktimān*), all-knowledgeable (*sarvajñah*) and all-pervading (*sarvavyāpī*) as He is both the material and efficient cause of the world *Īśvara* always knows His true nature and does not get overpowered by *māyā*. He remains in full control of it and is thus called *Māyāpati*. His *māyā* is predominantly *sāttvic* and therefore does not bind. So, when one takes refuge in Him, we get liberated from *māyā* (*māmeva ye prapadyante māyām etām taranti te*)

The same infinite Truth, when wielding the individual conditioning (*avidyā*) is called *Jīva* *Avidyā* being predominantly *tāmasic* and of the nature of ignorance, it binds the *jīva* He forgets his true nature and identifies with the finite

gross and subtle bodies and lives as a finite creature, helpless, hopeless and sorrowful He is a slave to his conditionings and therefore *Māyādāsa*.

The sun reflects in a bucket of water and assumes a small identity as the reflection in the water. The reflection is conditioned by the size of the bucket and the state of the water If the reflection forgets its true nature of infinite light, it would feel bound by the bucket of water If it realises that it is light alone, then it plays around in the water, unaffected. Similarly, the Truth reflected in the bucket of the gross body and the waters of the subtle body is called *jīva*. (*Brahma-pratibimbah jīvah*). He forgets his true nature and thinks he is the body. Thereafter, he thinks of every other object and being as different from himself and *Īśvara* to be someone far away from him. This vision, born of ignorance, is so deeply rooted that even if told that he is not finite, he does not accept it. This false identification and notion of difference has been with him birth after birth. In fact, it is the cause of the endless births that he goes through

Man desires to be complete, be happy and exist forever He therefore runs after that which he thinks will make him happy. Actions give results which, when enjoyed or suffered, cause impressions, which again give rise to desires. Thus continues the cycle of birth and death This would end only if we realised that 'I am what I seek' Knowing myself to be infinite Existence-Bliss would liberate me from the cycle of transmigration

Therefore, we are advised not to accept this ignorance-born difference between the *jīva* and *Īśvara* and realise their essential identity This is explained through the famous *Mahāvākya-Tattvamasi*

An enquiry into the statement – That Thou Art

ननु साहंकारस्य किंचिज्ज्ञस्य जीवस्य निरहंकारस्य सर्वज्ञस्य ईश्वरस्य तत्त्वमसीति महावाक्यात् कथमभेदबुद्धिः स्यादुभयोः विरुद्धधर्माक्रान्तत्वात्।

Nanu sāhamkārasya kiñcijjñasya jīvasya nirahamkārasya sarvajñasya īśvarasya tattvamasīti mahāvākyāt kathama-bhedabuddhih syādubhayoh viruddhadharmākrāntatvāt |

ननु - but, साहंकारस्य - of one with ego, किंचिज्ज्ञस्य - of one with limited knowledge, जीवस्य - of the *jīva*, निरहंकारस्य - of one without ego, सर्वज्ञस्य ईश्वरस्य - of one who is the omniscient *Īśvara*, तत् - that, त्वम् - you, असि - are, इति महावाक्यात् - the *mahāvākya*, कथम् - how, अभेदबुद्धि - vision of oneness, स्यात् - is, उभयोः - of the two, विरुद्धधर्माक्रान्तत्वात् - being of opposite natures

But the *jīva* is endowed with ego and his knowledge is limited, whereas, *Īśvara* is without ego and is omniscient Then how can there be identity, as stated in the *mahāvākya* (great statement) - 'That thou art', between these two who are possessed of contradictory characteristics?

To realise one's true nature is the very goal of human life To gain knowledge of the Self is the very purpose of the *Vedas* The statements in the *Vedas* that indicate the unity of the *jīva* and the Infinite Truth are called *mahāvākyas*—great statements

Many such statements are found in the *Vedas*, but four of them (one from each *Veda*) are very famous One amongst them is *Tattvamasi* - 'That Thou Art'. It is found in the *Chāndogya Upaniṣad* of the *Sāma Veda* in a dialogue between Sage Uddālaka and his disciple Śvetaketu The *Guru* explains that the Truth alone existed before creation From It emerged the entire creation like gold ornaments from gold That Truth (*Tat*) alone are (*asi*) You (*tvam*).

On hearing that *Īśvara* and I are one, some are shocked at this seeming blasphemy Other dismiss it as exaggeration used in praise of the *jīva* Some feel that what is meant is that the *jīva* is like *Īśvara*, as he has inherited certain characteristics of Him. By being part of Him, what is actually meant is that there is total identity between the two How is that possible?

The *jīva*, as we know, is finite, with limited knowledge (*alpajña*), limited strength (*alpa śaktimān*), is like a dot in the universe (*alpavyāpī*), is deluded by *māyā* (*māyāvaśa*), is dependent on the world for everything, helplessly entangled in actions and full of sorrows and problems *Īśvara*, on the other hand, is infinite, omniscient (*sarvajña*), all strength (*sarva śaktimān*), all-pervading (*sarvavyāpī*), controls *māyā* (*māyāpati*), is independent of actions, is unaffected by results and is all joy How can the finite ever be one with the infinite? How can two entities with such opposite characteristics ever be one? This question is answered thus

इति चेन्न। स्थूलसूक्ष्मशरीराभिमानी त्वंपदवाच्यार्थः।
उपाधिविनिर्मुक्तं समाधिदशासंपन्नं शुद्धं चैतन्यं त्वंपदलक्ष्यार्थः।
एवं सर्वज्ञत्वादिविशिष्ट ईश्वरः तत्पदवाच्यार्थः।
उपाधिशून्यं शुद्धचैतन्यं तत्पदलक्ष्यार्थः।
एवं च जीवेश्वरयोः चैतन्यरूपेणाऽभेदे बाधकाभावः।

Iti cenna | Sthūlasūksmaśarīrābhimānī tvam-padavācyārthah | Upādhivinirmuktam samādhidaśā-sampannam śuddham caitanyam tvampadalaksyārthaḥ | Evaṁ sarvajñatvādiviśista īśvarah tatpadavācyārthah | Upādhiśūnyam śuddhacaitanyam tatpadalaksyārthah | Evaṁ ca jīveśvarayoh caitanyarūpenā 'bhede bādhakābhāvah |

इति चेत् - if asked thus, न - no, स्थूलसूक्ष्मशरीराभिमानी - one identified with the gross and subtle bodies, त्वंपदवाच्यार्थः - literal meaning of the word 'thou', उपाधिविनिर्मुक्तं - free from all conditioning, समाधिदशासपन्नम् - in the state of *samādhi*, शुद्धम् - pure, चैतन्यम् - Consciousness, त्वपदलक्ष्यार्थः - is the implied meaning of 'thou', एवम् - in the same way, सर्वज्ञत्वादिविशिष्टः - one endowed with omniscience etc, ईश्वरः - *Īśvara*, तत्पदवाच्यार्थः - is the literal meaning of the word 'That', उपाधिशून्यम् - free from conditioning, चैतन्यम् - pure Consciousness, तत्पदलक्ष्यार्थः - is the implied meaning of the word 'That', एवम् - thus, च - and, जीवेश्वरयोः - of the *jīva* and *Īśvara*, चैतन्यरूपेण अभेदे - identity from the stand point of awareness, बाधक-अभावः - no contradiction

If there is such a doubt, no (it is not so) That literal meaning of the word 'thou' is the one identified with the gross and subtle bodies. The implied meaning of the word 'thou' is pure awareness which is free from all conditionings and which is appreciated in the state of *samādhi*. So also the literal meaning of the word 'That' is *Īśvara* having omniscience etc The implied meaning of the word 'That' is the pure awareness, free from all conditionings Thus there

is no contradiction regarding the identity between the *jīva* and *Īśvara* from the standpoint of awareness

It is understandable that the student cannot accept that the *jīva* and *Īśvara* are one The Lord and the world appear to us depending on our viewpoint (*yathā dṛṣtih tathā srstih*) - as the vision, so the world. To a villager the town is big, but to the urban dweller it is small.

Similarly, when we look at *Īśvara* from the standpoint of our conditioning, we can see only the conditioning of *Īśvara* and therefore conclude that we are different from Him Bhagavān Ramana Maharsi was asked if the Lord was with or without form and qualities. He said, "It depends on what you think you are. If you think you are with form, He too is with form If you think you are formless, then He too, being formless, is one with you."

A sentence has two meanings 1) the literal meaning (*vācyārtha*) Here each word is understood literally and put together to give us a particular meaning Eg The dog barks 2) the indicative meaning (*laksyārtha*). here the literal meaning is rejected and the implied meaning is understood Eg. He is a lion This does not mean that the man is literally a lion, but that he is brave like a lion The statement 'That thou art' should not be taken literally but in its implied sense.

The literal meaning of 'thou' is the *jīva* identified with the three bodies, three states and five sheaths. This gives rise to the notion 'I am a changing, finite entity'. When the Self, free from all conditionings is experienced, I realise that, 'I am Existence-Consciousness-Bliss'. This state of realisation is called *samādhi* Similarly, from the standpoint of the conditioning of omniscience, etc *Īśvara* is the creator, sustainer and destroyer

Free of all the conditionings of *māyā*, He is in essence Existence-Consciousness-Bliss Thus in essence the *jīva* and *Īśvara* are one This is realised only when our attention is shifted from the conditioning to the unconditioned Self or Truth The enquiry may start either from *Īśvara* as to who He is in essence? Or it may start with me, the *jīva* asking, "Who am I in essence?" Either way it culminates in the realisation that 'I am the infinite Truth–*Aham Brahmāsmi*'

Man of Realisation (*Jīvanmuktaḥ*)

एवं च वेदान्तवाक्यैः सद्गुरूपदेशेन च सर्वेष्वपि भूतेषु येषां ब्रह्मबुद्धिरुत्पन्ना ते जीवन्मुक्ताः इत्यर्थः।

Evam ca vedāntvākyaih sadgurūpadeśena ca sarvesvapı bhūtesu yesām brahmbuddhırutpannā te jīvanmuktāh ıtyarthah |

एवम् - thus, च - and, वेदान्तवाक्येः - by the words of *Vedānta*, सद्गुरूपदेशेन - by the teachıng of the *Satguru*, च - and, सर्वेषु अपि - ın all, भूतेषु - beıngs, येषाम् - whose, ब्रह्मबुद्धिः - vısıon of Truth, उत्पन्ना - ıs born, ते - they, जीवन्मुक्ताः - lıberated whıle lıvıng, इत्यर्थः - ıs meant

Thus by the words of *Vedānta* and the teachıngs of the *Satguru* those ın whom the vısıon of the Truth is born ın all beıngs, are lıberated whıle lıvıng (*jīvanmuktah*)

The words of *Vedānta* reveal our true nature. Since the Self cannot be known as an object of knowledge, ıt has to be revealed by subtle ındicatıve methods. The language used ın the *Vedas* is therefore mystıcal The teacher adopts a method best suıted for the student he teaches. He understands the mind of the student and lıfts him up slowly to the highest Truth It is to be noted that the *Guru* can only indıcate the Truth The student has to lıft his mınd by himself (*uddharedātmanātmānam na ātmāna-mavasādayet*) Therefore, *Vedānta* as revealed by the *Guru* is the means for Self-realisation If one were to read the *Vedas* ındependently one would get hopelessly lost and confused. One

would not be able to resolve the apparent contradictions and would either conclude wrongly, or give up, thinking that it is too difficult or illogical. When the student listens, especially a qualified one (*sādhana catustaya sampannah*) to the words of the *Satguru* who is well versed in the scriptures (*śrotriya*) and well established in the Truth (*Brahmanistha*), he realises the Truth He realises that the Self in him is the Self in all (*madātmā sarvabhūtātmā*), that all is Truth alone (*sarvam khalu idam brahma*) and that I am the infinite Reality (*aham brahmāsmi*). Such a person is called a *Jīvanmuktah*–one liberated whilst living

We are naturally interested to know more about such a mind-blowing state and one who revels in that, so the text continues with our question.

ननु जीवन्मुक्तः कः?
यथा देहोऽहं पुरुषोऽहं ब्राह्मणोऽहं शूद्रोऽहमस्मीति
दृढनिश्चयस्तथा नाहं ब्राह्मणः न शूद्रः न पुरुषः किन्तु असंगः
सच्चिदानन्दस्वरूपः प्रकाशरूपः सर्वान्तर्यामी चिदाकाश-
रूपोऽस्मीति दृढनिश्चयरूपोऽपरोक्षज्ञानवान् जीवन्मुक्तः।

Nanu jīvanmuktah kah?
Yathā deho 'ham puruso 'ham
brāhmano 'ham sūdro 'hamasmīti drdhaniścayas-
tathā nāham brāhmanah na śūdrah na purusah
kintu asamgaḥ saccidānandasvarūpah prakāśarūpah
sarvāntaryāmī cidākāśarūpo 'smīti drdhaniścaya-
rūpo 'paroksajñānavān jīvanmuktah |

ननु - then; जीवन्मुक्त - *jīvanmukta*; कः - who, यथा - just as, देहः अहम् - I am body; पुरुषः अहम् - I am a man, ब्राह्मणोऽहम्

- I am *brāhmin*; शूद्रः अहम् अस्मि - I am a *śūdra*; इति - thus; दृढनिश्चयः - firm belief, तथा - in the same way, न अहम् ब्राह्मणः - I am not a *brāhmin*, न शूद्रः - I am not a *śūdra*, न पुरुषः - not a man, किन्तु - but, असंगः - unattached, सच्चिदानन्द-स्वरूपः - of the nature of Existence-Consciousness-Bliss, प्रकाशरूपः - effulgent, सर्वान्तर्यामी - the indweller of all, चिदाकाशरूपः अस्मि - I am the formless Awareness, इति - thus, दृढनिश्चयः - firm belief, अपरोक्षज्ञानवान् - one with immediate knowledge, जीवन्मुक्तः - *jīvanmuktah*

Then who is a *Jīvanmukta*? Just as one has firm belief 'I am the body', 'I am a man', 'I am a *brāhmin*', 'I am a *śūdra*', in the same way one who by his immediate knowledge (*aparoksa jñāna*) has firmly ascertained 'I am not a *brahmin*', 'I am not a *śūdra*', 'I am not a man' but 'I am unattached' and of the nature of Existence-Consciousness-Bliss, effulgent, the indweller of all and the formless awareness is a *Jīvanmuktah*

Presently for us, the knowledge that I am a human being, moreover a man or woman, is natural and effortless I get up each morning with this thought and sleep with it. It will remain with me till I die It is not merely a conscious thought; all actions too are based on this thought I do not have to meditate, or repeat that 'I am a man' each morning I do not need anyone to remind me that I am a man I do not even have to remind myself. This knowledge is firmly rooted in me and despite being told and intellectually convinced that I am not the body, I still conduct my life with the knowledge that 'I am a man'

Similarly, when the knowledge that 'I am not the body' but the pure, infinite Awareness becomes firmly rooted and

effortless a person is called a *Jīvanmuktah* He need not meditate or remind himself about his true nature This knowledge stays with him under all circumstances Even at the time of the death of the body, he knows that he is the immortal Self. He may even appear to be very ordinary, but his vision is quite the opposite of the ignorant man! The ignorant person takes himself to be the finite, transmigrating *jīva* and the world to be real. The *jīvanmukta* knows himself to be the infinite Self and the world to be unreal

***Asanga*:** The Self, being different from the three bodies and three states, is totally unaffected by them So too the *Jīvanmukta* is unattached to them and the world (*asaktah vāyuvat caret*– remaining unattached he moves like the wind

***Saccidānanda Svarūpa*:** The Self is ever-existent, the witness of all and infinite The *Jīvanmukta* therefore has no fear of death and suffers from no limitations

***Prakāśarūpa*:** The Self is the knowledge principle that illumines all thoughts, the life principle that enlivens all beings

***Sarvāntaryāmī*:** The *Jīvanmukta* knows that the Self in me is the Self in all He therefore loves all as his own Self Tulsidasji says, "*Siyarāma main sabajaga jāni, karaun pranām jori jug pānī*" Knowing that the entire world is pervaded by my Lord–Sita Rama, with folded hands, I prostrate to all

***Cidākāśa*:** Space is all-pervading. The Self pervades even space, i e. it is beyond space It is the very illuminator of the concept of space

***Aparoksa jñāna*:** Knowledge is gained in three ways

1 *Pratyaksa jñāna* Direct knowledge is that which is known directly by our sense organs Eg I see this book
2. *Paroksa jñāna* Indirect knowledge is that which is gained by hearing from others or reading It is of an

object far away that cannot be known by the senses. That which is indirect can become our direct knowledge. Eg I had never seen the Taj Mahal, but had heard of it; now I am seeing it

3 *Aparoksa jñāna*· Immediate knowledge is that which is neither direct nor indirect as it is not of an object which is either near or far. The knowledge of the Subject 'I' is always immediate. No means of knowledge like the senses and mind are needed to know myself We all know 'I am', but we do not know our true nature. The *Jīvanmukta* knows who he is, in his true nature His knowledge is not an intellectual concept, but an immediate experience.

What is the purpose of this knowledge? What do I gain from it? This is explained now

ब्रह्मैवाहमस्मीत्यपरोक्षज्ञानेन निखिलकर्मबन्धविनिर्मुक्तः स्यात्।

*Brahmaivāhamasmītyaparokṣajñānena nikhilakarma*bandhavinirmuktah syāt |

ब्रह्म एव अहम् अस्मि इति - I am *Brahman* alone, अपरोक्षज्ञानेन - by immediate knowledge, निखिलकर्मबन्धविनिर्मुक्त स्यात् - one becomes free from bondage of all *karmas*

By immediate knowledge that I am *Brahman* alone, one becomes free from bondage of all *karmas* (actions).

By immediate knowledge of the Self one does not gain any special powers, unworldly experiences or worldly achievements One need not stop worldly actions or do something extraordinary. Knowledge does not create anything new It only removes the ignorance of the Self The false notion that I am

finite is removed. The ignorant man performs actions with the feeling that 'I am the doer (*kartā*)' and therefore he becomes the enjoyer and sufferer (*bhoktā*) of the results. The realised soul knows that he is not the body nor the doer of actions (*akartā*) nor the enjoyer of results (*abhoktā*) and is therefore free from the bondage of actions.

Also having attained supreme Bliss there is no more to be attained (*prāptavya*) and therefore there remains nothing more to be done (*kartavya*). He may perform assumed duties, but with complete detachment We perform actions compelled from within by a sense of incompleteness. The *Jīvanmukta* performs actions out of a sense of fulfilment and love for all This is not freedom from action, but rather freedom in action.

The various types of action are now discussed

Karma

कर्माणि कतिविधानि सन्तीति चेत् आगामिसञ्चित - प्रारब्धभेदेन त्रिविधानि सन्ति।

Karmāni katividhāni santīti cet āgāmisañcita-prārabdhabhedena trividhāni santi |

कर्माणि - actions, कतिविधानि - how many types, सन्ति - are; इति चेत् - if asked thus, आगामिसञ्चितप्रारब्धभेदेन - *āgāmi, sañcita, prārabdha*, त्रिविधानि - three kinds, सन्ति - are there

If it is asked—how many kinds of *karmas* are there, (the reply is) there are three kinds of *karmas* viz *āgami*, *sañcita* and *prārabdha*

Now can we live without actions? Even to keep the body alive, one has to act Man performs countless actions from birth to death Each action produces results. The various actions are

categorised into three, depending on the results one gets from them at different periods of time They are *āgāmi*, *sañcita* and *prārabdha* Each is now further elaborated upon.

Āgāmi Karma

ज्ञानोत्पत्त्यनन्तरम् ज्ञानिदेहकृतं पुण्यपापरूपं कर्म यदस्ति तदागामीत्यभिधीयते।

Jñānotpattyanantaram jñānidehakrtam punyapāpa-rūpam karma yadasti tadāgāmītyabhidhīyate |

ज्ञानोत्पत्त्यनन्तरम् - after the dawn of knowledge, ज्ञानिदेहकृतम् - done by the body of the realised soul, पुण्यपापरूपम् - of the nature of merit and demerit, कर्म - actions, यद् - which, अस्ति - are, तद् - that, आगामि - *āgāmi*, इति - thus, अभिधीयते - known.

The results of actions, good or bad performed by the body of the realised soul (*jñāni*) after the dawn of knowledge is known as *āgāmi*

What you sow today, you reap tomorrow The results of what you do today come as *āgāmi* in the future. The results may come the next instant, after a few years or in a future life The results get drawn to the performer of the action It may appear that one acts, while the other enjoys or suffers the results of his own past actions.

Animals too are identified with the body, but perform actions without a sense of doership The have no choice in action, but act according to instincts, programmed by nature or God Man, identified with the body, acts with a sense of doership, and has a choice in action He may do, may not do, or do otherwise (*kartum śakyam akartum śakyam anyathā vā kartum śakyam*). A wise man not being identified with his

body, has no sense of doership yet may appear to be performing actions through his body As far as he is concerned he is the pure Self, free from actions As you sow, so you reap The results of actions depend on the intention behind the actions Good intentions result in merit (*punya*) and bad in demerit (*pāpa*) That which results in sorrow, tension, regret or guilt is *pāpa*, whilst that which gives joy, a feeling of inner fulfilment and self-congratulation is called *punya* That which springs from a concern and love for others and is one's own duty is *punya* That which springs from selfish motives and is prohibitory is *pāpa* What may appear as *pāpa* in one situation may be *punya* in another time and place and vice versa One must always be alert and perform only good actions if one wishes to live peacefully But as far as a wise man is concerned, there is no good or bad actions for him as he has no sense of doership

Sañcita Karma

सञ्चितं कर्म किम्?
अनन्तकोटिजन्मनां बीजभूतं सत् यत्कर्मजातं पूर्वार्जितं तिष्ठति तत् सञ्चितं ज्ञेयम्।

Sañcitam karma kim? Anantakoṭijanmanām bīja-
bhūtam sat yatkarmajātam pūrvārjitam tiṣṭhati
tat sañcitam jñeyam |

सञ्चित कर्म - *sañcita karma*, किम् - what, अनन्तकोटिजन्मनः - of endless births, बीजभूतम् - in the seed form, सत् - being, यत् - which, कर्मजातम् - results of action, पूर्वार्जितम् - gained from the past, तिष्ठति - remains, तत् - that, सञ्चितम् - *sañcita*, ज्ञेयम् - should be known

The result of actions performed in (all) previous births which are in seed form to give rise to endless

crores of births (in future) is called *sancita* (accumulated) *karma*

The world '*sañcita*' comes from the verbal root '*ci*' which means to collect *Sañcita* - that which is well collected The *jīva* from beginningless time has taken innumerable births in various bodies He exhausts his stock of *karmas*, but does not create any new *karmas*. But in the human birth, he not only exhausts but also creates new *karmas*. These actions done in the present which are accumulated in our account, that are to be enjoyed in future births are called *sañcita karma* Each one of us already has a very good capital of *karma* and we are constantly adding to it This capital is enough to give us endless births in various bodies

If man learns the right knack of performing actions, he would be able to exhaust his *karmas* without creating new ones for future enjoyment Even if he collects *karmas* he should be careful to collect only such that would give him happiness in the future and lead him higher

Prārabdha Karma

प्रारब्धं कर्म किमिति चेत्।
इदं शरीरमुत्पाद्य इह लोके एव सुखदुःखादिप्रदं यत्कर्म तत्प्रारब्धं भोगेन नष्टं भवति प्रारब्धकर्मणां भोगादेव क्षय इति।

Prārabdham karma kimiti cet | Idam śarīramutpādya
iha loke eva sukhaduhkhādipradam yatkarma
tatprārabdham bhogena nastam bhavati
prārabdha-karmanām bhogādeva ksaya iti |

प्रारब्ध कर्म - *prārabdham karma*, किम - what इति चेत् asked thus, इदम् - this, शरीरम् उत्पाद्य - body having created,

- this, लोके - world, एव - alone, सुखदुःखादिप्रदम् - gives joy sorrow etc, यत् - which, कर्म - actions, तत् - that, प्रारब्धम् - is *prārabdha*, भोगेन - by enjoying, नष्टम् - destroyed, भवति - becomes, प्रारब्धकर्मणाम् - of *prārabdha karma*, भोगात् - through enjoyment, एव - alone, क्षय - exhaustion, इति - thus

Having given birth to this body, the actions which give result in this very world, in the form of happiness or misery and which can be destroyed only by enjoying or suffering them is called *prārabdha karma*

Pra + *ārabdha* = *prārabdha* - that which has started well is *prārabdha*. From the total capital of *karma* (*sañcita*), those actions which have fructified to give us the present birth and the experiences in it are *prārabdha karma* *Prārabdha* decides the time and place of our birth, the environment in which we live, our life span etc It is commonly called fate, destiny or luck One should not understand *prārabdha* with a negative connotation as –'Maybe God decided my fate Now I am helpless I will have to go through it There is no use in doing anything, everything is decided, we can't change anything ' In fact by understanding that what I get now is because of what I have done in the past, I stop blaming one and all for it and take full responsibility for my life and experiences. Understanding that I deserve what I get, I strive to deserve better. I may have no choice in what I get but I do have a choice in the attitude with which I receive it and in what I do with what I get *Pūjya Svāmī* Chinmayānandajī said, "What I get is His gift to me, what I do with what I get is my gift to Him "

A growing fruit reaches its fully maturity and then disintegrates An arrow that has been shot from the bow, reaches

its target to exhaust its momentum It cannot be withdrawn half way Similarly, those actions which have started fructifying can be exhausted only by giving their results. One has to go through the results of one's actions, whether one likes it or not. These results come to us as conducive or unconducive situations. A wise man too has taken birth in his body due to *prārabdha* Even after attaining knowledge, the *prārabdha* of the body continues. We therefore see that even a wise man may get cancer or a heart attack As far as he is concerned, he remains the non-doer and non enjoyer But from the standpoint of the ignorant he too is seen to undergo various conducive and non-conducive situations The body of the ignorant as well as that of the wise man finally get destroyed

Freedom from the Bondage of Actions

सञ्चितं कर्म ब्रह्मैवाहमिति निश्चयात्मकज्ञानेन नश्यति।

Sañcitam karma brahmaivāhamiti niścayātmakajñānena naśyati

सञ्चितं कर्म - *sañcita karma*, ब्रह्म एव अहम् - I am *Brahman* alone, इति - thus, निश्चयात्मकज्ञानेन - by the firm knowledge, नश्यति - is destroyed

Sañcita karma is destroyed by the firm knowledge, 'I am *Brahman* alone'

A man commits many crimes and is wanted by the law for them There are many criminal cases pending against him in the courts But when he dies, the entire file is closed The one who committed those crimes is no more available to be punished Similarly, the *jīva* is the finite entity which identifies with the body, owns all its actions and collects them to be enjoyed in the present and future births. This feeling of finitude is born from the ignorance of one's true nature On gaining the knowledge, 'I am the infinite Consciousness', the false notion that I am the finite, changing, suffering entity is destroyed There remains no individuality that owns actions or identifies with the body to enjoy or suffer them

Therefore the entire capital of actions becomes null and void It cannot give results It is compared to roasted seeds Once roasted they can no longer sprout

The gross body of the ignorant and that of the wise at death tegrate to merge with the five gross elements here itself

The subtle body of the ignorant man, propelled by the causal body or the force of previous actions, leaves the gross body to take up a new body according to the results of actions that have fructified The subtle body of the wise man merges with its five subtle constituents as there is no propelling force to give it direction or hold it together The causal body, the cause of the gross and subtle bodies of the wise man, is destroyed by the knowledge of the Self There is no more birth for him. Space appears conditioned by a pot. Once the pot breaks, the pot space merges with the total space There is no actual merging. Space was always one and all-pervading even when the pot existed.

आगामि कर्म अपि ज्ञानेन नश्यति किञ्च आगामि-कर्मणां नलिनीदलगतजलवत् ज्ञानिनां सम्बन्धो नास्ति।

Āgāmi karma api jñānena naśyati kiñca āgāmi-karmaṇām nalinīdalagatajalavat jñāninām sambandho nāsti |

आगामि कर्म - *āgāmi karma*; अपि - also, ज्ञानेन - by knowledge, नश्यति - is destroyed, किञ्च - also, आगामि-कर्मणाम् - of *āgāmi karma*, नलिनीदलगतजलवत् - like the water in the lotus leaf, ज्ञानिनाम् - for the wise man, सम्बन्धः - relation, न अस्ति - is not there

The *āgāmi karma* is also destroyed by knowledge and the wise man is not affected by it - as a lotus leaf is not affected by the water on it (*padma patram ivāmbhasā*)

The *sañcita karma* is also destroyed by knowledge and the wise man takes no more birth The *prārabdha karma* too does not affect him, as he has no identification with the body But what about the actions done in the present? Would he not have to

enjoy or suffer their results here or hereafter? Since the very notion of doership dies, there remains none to enjoy or suffer the results of every action done in the present Remaining in the midst of actions, he is still totally untouched by them like the lotus leaf in water The lotus leaf is born in water, remains in water and dies there, yet it never gets wet

Once *Śrī* Buḍdha was abused as he was asking for alms The disciple got angry and said, "Shall I give him a piece of my mind?" *Śrī* Buddha said, "If you have taken anything, you have to return it Since I have not taken anything, I do not feel the need to give anything back too "

But actions must have results If they do not go to the wise man, who gets them? It is explained thus.

किञ्च ये ज्ञानिनं स्तुवन्ति भजन्ति अर्चयन्ति तान्प्राति ज्ञानिकृतं आगामि पुण्यं गच्छति।
ये ज्ञानिनं निन्दन्ति द्विषन्ति दुःखप्रादानं कुर्वन्ति तान्प्रति ज्ञानिकृतं सर्वमागामि क्रियमाणं यदवाच्यं कर्म पापात्मकं तद्गच्छति। सुहृदः पुण्यकृत्यं दुर्हृदः पापकृत्यं गृह्णन्ति।

Kiñca ye jñāninam stuvanti bhajanti arcayanti tānprati jñānikrtam āgāmi punyam gacchati|
Ye jñāninam nindanti dvisanti duhkhapradānam kurvanti tānprati jñānikrtam sarvamāgāmi kriyamānam yadavācyam karma pāpātmakam tadgacchati | Suhrdah punyakrtyam durhrdah pāpakrtyam grhnanti |

किञ्च - further, ये - those, ज्ञानिनम् - the wise man, स्तुवन्ति - praise, भजन्ति - serve, अर्चयन्ति - worship, तान् प्रति - to them, ज्ञानिकृतम् - done by the wise man, आगामि - *āgāmi*, पुण्यम् - the

results of good actions, गच्छति - goes, ये - those; ज्ञानिनम् - the wise man, निन्दन्ति - critisise, द्विषन्ति - hate, दुःखप्रदानम् कुर्वन्ति - give pain, तान्प्रति - to them, ज्ञानिकृतम् - done by the wise man, आगामि क्रियमाणम् - *āgāmi karma*, यद् - which, अवाच्यम् - not praiseworthy, कर्म - actions, पापात्मकम् - sinful, तद् - that, गच्छति - goes, सुहृद - friends, पुण्यकृत्यम् - meritorious actions, दुर्हृद - enemies, पापकृत्यम् - demeritorious actions, गृह्णन्ति - take

> Further, to those who praise, serve and worship the wise man, go the results of the actions done by the wise man To those who criticise, hate or cause pain to the wise man go the results of all unpraiseworthy and sinful actions done by the wise man

Friends take the meritorious results and enemies the demeritorious results Every action has two sides - if its good effects by far override the bad, we call it a good action. The doctor operates on the patient and causes him pain and the relations tension, yet it is a good action When the bad effects dominate, it is a bad action The wise man's actions always spring from good intentions, but they may have bad effects also Since the wise man is not the enjoyer or suffer of the good or bad results, whom do they go to? It is said that the good results go to those who love him and the bad to those who hate him The wise man himself has no likes and dislikes, friends and enemies He sees all as himself, therefore, he does not will that the results go to any particular person The actions done by him are the will of the Lord or the demand of the Totality The result are therefore distributed according to His will or the will of the Totality The mind of one who loves and worships the wise man

is purified and therefore attracts the results of good actions The mind of one who criticises and hates is negative and therefore attracts the results of bad actions

One who has value for knowledge and ideals, whose mind is pure and subtle, recognises the greatness of the wise man They revere and serve him not for getting merits but for the supreme knowledge or out of gratitude for having received it or out of gratitude for the transformation in their lives Some look at the wise man from the standpoint of their ignorance and superimpose their own prejudices on him Some go to him with expectations and if they are not fulfilled, criticise them Some with evil minds hate anyone who is good and even try to harm them. The wise man however is equal towards both - the one who loves him and the one who hates him

If one is not able to see greatness in the wise man and is not able to worship him, one must at least stay away from him and not criticise him or create dislike and hate for him Or else one only brings about one's own downfall through that The examples of *Rāvana*, *Kamsa* etc are well known in Hindu mythology

Conclusion

In conclusion the result of Self-knowledge is summarised by quotes from the *Śruti* and *Śmrti*

तथा चात्मवित्संसारं तीर्त्वा ब्रह्मानन्दमिहैव प्राप्नोति।
तरति शोकमात्मवित् इति श्रुतेः।
तनुं त्यजतु वा काश्यां श्वपचस्य गृहेऽथ वा।
ज्ञानसंप्राप्तिसमये मुक्तोऽसौ विगताशयः। इति स्मृतेश्च।

Tathā cātmavıtsamsāram tīrtvā brahmānanda-
mıhaıva prāpnotı | Taratı śokamātmavit ıtı śruteh |
Tanum tyajatu vā kāśyām śvapacasya grhe 'tha vā |
Jñānasamprāptısamaye mukto 'sau vigatāśayah |
Itı smrteśca |

तथा - thus, च - and, आत्मवित् - the knower of the Self, ससारम् - *samsāra*, तीर्त्वा - havıng crossed, ब्रह्मानन्दम् - supreme Blıss, इह - here, एव - alone, प्राप्नोति - gaıns, तरति - crosses, शोकम् - sorrow, आत्मवित् - knower of the Self, इति - thus, श्रुतेः - the *Śrutı* says, तनुम् - body, त्यजतु - may ıt be gıven up, वा - or, काश्याम् - ın *Kāśī*, श्वपचस्य - of a dog eater, गृहे - ın the house, अथ वा - or, ज्ञानसप्राप्तिसमये - at the tıme of attaınıng knowledge, मुक्तः lıberated, असौ - he, विगताशयः - free from the results of actıons, इति - thus, स्मृते· च - and the *Smrtı* says

Thus the knower of the Self, having crossed *saṁsāra*, attaıns supreme Bliss here itself The *Śrutı* affırms - the knower of the Self goes beyond all sorrow Let the wıse man cast off hıs body ın *Kāśī* or ın the house of a dog-eater (ıt ıs ımmaterıal because) at the tıme of gaınıng knowledge (ıtself) he ıs lıberated, beıng freed from all the results of hıs actıons. So assert the *Smrtıs* too

Samsaratı ıtı samsāra That whıch ıs forever changing is *samsāra* That whıch has only "some *sāra*" (essence) is *samsāra* The entıre realm of tıme, space and objects ıs *samsāra* Limitatıons cause sorrow The knower of the Self goes beyond the lımıtatıons of tıme, space and objects and therefore attaıns ınfinıty whıch ıs supreme Bliss The knower of an object does not become the object. The one who knows a tree does not

become a tree. But the knower of the Self (Truth) becomes the Truth itself (*Brahmavid brahmaiva bhavati*) In reality there is no becoming He only comes to realise that he was always of the nature of supreme Bliss, even while he was ignorant of it

In the *Chāndogya Upaniṣad* Sage Nārada approaches the Sanat Kumāras and seeks that knowledge by which one can cross over all sorrow. When asked to list what he already knew, he enumerates all that he has mastered including all the sciences, arts, social sciences, politics etc

The *Guru* then teaches him Self-knowledge concluding that only the knower of the Self crosses over grief (*tarati śokam ātmavit*) We too, having studied many subjects, have not got over sorrow, tension and agitations Ignorant of the Self, we seek various worldly ways of getting rid of sorrow and so do not succeed

We are afraid of death and pray for a good death Some wish to die in sleep, others when their body is healthy and they are afraid of death and pray for a good death Some wish to die in sleep, others when their body is healthy and they are engaged in activity and yet others hope to give up the body remembering the Lord Some believe in certain days, times and places as auspicious and think that one who dies then will attain a good rebirth hereafter or get liberated. Yet others believe that the place from where the subtle body leaves the gross body would decide the course of the future of the *jīva* If the subtle body leaves through the top of the head, then one attains liberation *Bhīsma Pitāmaha* waited for the auspicious *uttarāyana* before leaving his body. It is said that one who dies in Kāśī gets liberated. Kāśī is on the banks of the holy river *Ganga* where Lord Viśvanātha, (Śiva) resides. Just before a person dies, the Lord Himself is

believed to give him the *tāraka mantra*, chanting which the person leaves his body and gets liberated One with faith would naturally live a pious life and spend his days in Kāśī in the rememberance of the Lord and therefore at 'his' death get liberated. One's mind gets affected by the environment in which one lives. As far as the wise man is concerned, he is already liberated at the time of death. Therefore it is immaterial under what circumstances or conditions of the body, the time or the place he leaves the mortal body He may do so even in a dog-eater's house (A dog is the best friend of man He serves his master with faith One who eats a dog is therefore said to be the worst of men) Or he may pass away while in coma or while in meditation He was liberated while living (*Jīvanmukta*) Now he is said to be liberated without body (*Videhamukta*). This distinction is purely from the standpoint of the ignorant man whose attention is on his body

The text ends with

इति तत्त्वबोधप्रकरणं समाप्तम्।

Iti tattvabodhaprakaranam samāptam|

इति - thus, तत्त्वबोधप्रकरणम् - the *Prakarana* called *Tattva Bodhah*, समाप्तम् - ends

Thus ends the *prakarana* called *Tattva Bodhah*

Bhagavān Ādi Śankarācārya has written a wide range of literature which appeals to people of various ages, education and levels of evolution He has written commentaries on the *Prasthāna Trayī* (the *Brahma Sūtra*, the *Gītā*, and the *Upanisads*), various *prakarana granthas* (introductory texts), *stotrams* (hymns in praise of the Lord) etc

In *Tattva Bodhah*, he starts with the qualifications of the student, continues with the discussion of the *jīva* (individual), *jagat* (world) and *Īśvara* (the creator) and establishes their essential identity He concludes with the description of the realised soul The entire subject matter of *Vedānta* is covered in this simple text Even though it is a *prakarana grantha* meant for the beginner, if a sincere seeker reflects and meditates on its words he would get established in his own Self It also helps the study of other *Vedāntic* texts. May all be benefitted by it.

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